

England

I. Survey of English Life & Character

By Hamilton Fyfe

1.

Racial Fusion & the Rise of the Middle Class

WHEN the origins of the English are in question, Tennyson's line,

Norman and Saxon and Dane are we,
is sure to be quoted. Yet Tennyson left out one strain without which the English character cannot be plumbed to its ultimate depths. First among the cultivators of Britain were the Celts, and there is much in the present-day populations of Britain which cannot be explained save by the persistence of Celtic traits. In the Irish, the Welsh, the Highlanders of Scotland, and the Cornish folk these idiosyncracies are more strongly marked for the reason that the Celts were driven by the newcomers into the fringes of the land and oversea. But they are noticeable, in the make-up of the English as well.

Of the Britons, as these Celts were called, who inhabited Britain (afterwards known as England) when Julius Caesar, the Emperor Claudius, and that great soldier, Agricola, conquered it for the Romans during the first century before and the first century after Christ, we know little enough for certain, but we do know that in some of their qualities they were like the English of later times.

Britons Seen Through Roman Eyes

"The Britons," wrote Tacitus, the Roman historian, "readily support levies and taxes, so long as their pride is not hurt. Insult they cannot bear. They have been tamed to obedience, but not to slavery." Tacitus compared the Britons favourably with the Gauls; they "displayed more spirit." But he condemned them for their fluidity of character. Instead of sticking stolidly to their own customs and language, they

spoke Latin and took to wearing the Roman dress. "Gradually they yielded to the seduction of our Roman vices, they indulged in comfortable seats, baths, and elegant banquets." This, to the mind of Tacitus, degraded them to the level of slaves. "The ignorant," he added cynically, "call it civilization."

English Disdain for Rhetoric

There was among the Britons, too, a readiness to make speeches which found no counterpart among the English at any period of their history. It is true that the English have been ruled by speeches. In the eighteenth century it was considered so necessary for young men of the ruling class to be fluent and correct public speakers that the Public Schools devoted a great deal of time to training them in oratory upon the best classical models — Demosthenes and Cicero. This was the origin of what are still called Speech Days, occasions on which parents and friends assemble to hear boys recite.

But the very fact that it was thus found desirable to train orators so carefully proved that there was not in the English any natural aptitude for rhetoric. This is, indeed, an aptitude which they have always despised. Even when speech-making was the principal accomplishment required from a politician, the speaking was in the formal classical style. It was not thought good form to display emotion save in a theatrical style, the style of Chatham and of Burke when he threw the dagger on the floor of the House—though Burke was a Celt and ought to have known better; he could certainly dispense with tricks. The speeches which Tacitus gives us as the utterances of ancient Britons have in them a native

eloquence and power which are found among Celts everywhere, but have never marked the speech of the English. It is to be noticed that, in spite of their eloquent orations before battle, the Britons were steadily defeated by the Roman legions, and for more than three hundred years they remained under Roman rule.

Roman Occupation of Britain

In the towns this was accepted willingly enough, and the natives prospered along with the Romans themselves, in spite of the heavy taxation imposed upon them to provide the expenses of government. Agriculture flourished, large quantities of wheat were exported to the Continent. Iron, tin and lead mines were worked energetically, perhaps by forced labour. Good roads were made, the cities were walled, the ports were busy. The taunt of a British leader of the first century: "The Romans make a desert and call it peace," was shown to be undeserved. In the country the Romans never quite subdued the British population, which kept its own language and in some districts its own chiefs. This explains the failure of Roman "civilization" to take deeper root. For one thing, it was confined to the towns; for another, the lack of union between the Romanised population and the country-folk, with whom the townsfolk had so little in common, prevented the offering of any effective organized resistance to the invasions which began as soon as the Roman troops were withdrawn in the year 411, all the forces of the dying Empire being then required to defend Italy against the barbarian Goths.

Arrival of the Angles

In the north the invaders were Picts, one of the British tribes which had been driven by the Roman forces into the Highlands of Scotland. In the south, there was a landing at Ebbsfleet, in the Isle of Thanet, by pirates from Jutland. These pirates were called Angles or English, and with their landing the history of the English people in England began.

The Angles were one of three tribes which inhabited Slesvig, the peninsula between the North Sea and the Baltic. The other two were the Saxons and the Jutes. Racially they were German. Socially, and politically as well, they rested their institutions upon the basis of what we should now call peasant proprietorship. They brought it with them to England, and it remained, on and off, an English institution until the yeomen died out during the nineteenth century and tenant-farmers took their place. The epithets which these people of Slesvig applied to landholders showed how proud they were of their freedom and independence. "Free-necked men" they were, who had never bowed under the yoke of a master; "sword-bearing men" who would quickly revenge any wrong done to them or theirs. Before they migrated, however, this "kind of wild justice" had been superseded by a system of fines for wrongdoing. The fine was exacted, not from the offender, but from his house—that is to say, his family; and it was paid to the family of the person offended.

History Written in Local Names

Thus, says John Richard Green, in his "History of the English People," "each kinsman was his kinsman's keeper bound to protect him from wrong, to hinder him from wrong-doing, and to suffer with and pay for him if wrong were done."

Families when they grew in size gave their names to villages and towns. All the terminations in "ham" (home), and many of those in "ton" (town) arose in this way. Etchingham was the home of the Etchings; Wellington was the town of the Wellings. Another termination of the same character was "stead" which is still sometimes used as a word in the form of "steading." It meant a freehold farm. Even the religion of the Angles was more of a family than a communal affair. The god of the hearth was the deity most esteemed; sacrifices of food were offered to him by the head of the household. There was not much for priests to do; they had little influence or power. Close to Richborough, then, the pirates



HOW THE ART OF PUBLIC ORATORY HAS BEEN FOSTERED IN ENGLAND

While the Britons in Roman times displayed a certain readiness for speech-making, Englishmen have never been remarkable for rhetoric, and it became necessary to train the young men of the ruling classes in oratory upon the best classical models. So arose the custom of having speech days at the public schools, occasions, such as that represented in the photograph, on which parents and friends assemble to hear the boys recite and present scenes from plays by classical writers

landed — Richborough the port at that time from which travellers arrived from and took ship for France, the port which fifteen centuries afterwards was revived and used for the same purpose during the Great War. A battle was fought at Aylesford, in Kent ; the Britons were beaten ; horrible slaughters followed. This was but the beginning of a war which the invaders meant to be one of extermination.

Barbarity was the rule over most of the world in those days, but the loathing which the Jutes inspired shows that their savagery went beyond the common. They were spoken of among the Britons as "the wolves" ; they were looked on as a curse sent by God in His anger to punish sin. The Romans had introduced Christianity into the land. The invaders were heathen worshippers, so far as they performed any worship beyond that of their "house gods," of Odin and Thor and all the other crude deities in the Scandinavian mythology, from which

Richard Wagner wove the plots of his music dramas.

Here was another motive for resistance. Not only were the Britons struggling for their land and their freedom, they were fighting also the battles of Christ. The priests urged them on, sometimes led them, and were marked out for the fiercest vengeance of the conqueror. In a battle near Chester two thousand monks, after prayer and fasting for three days, went out with the British forces. They were cut to pieces without mercy, though they were unarmed.

"Whether they are fighting men or not," said the chief of the English, "they have been crying to their god for help against us, therefore they are our foes." This incident occurred towards the close of the long and bitter conflict which at the end of some two hundred years left the tribes from Slesvig and Holstein in possession of the greater part of England and forced those of the British who had not

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been exterminated into the fringes of the country.

It was from Holstein that the Saxons came; so far as we can discern by the dim light of tradition, they were less wolfish than the Jutes or Angles. They seem to have had the disposition to make homes and till the soil and settle themselves as peaceably as might be in the country they had helped to steal. They were the colonisers of the southern districts.

Anglo-Saxon Partition of England

Middlesex (Middle Saxonia) was the centre from which radiated their settlements: Essex or East Saxonia, Sussex or South Saxonia, and Wessex or West Saxonia, including part of Hampshire, all Dorset, all Somerset, and part of Devon. Kent was the region chosen by the Jutes, since it was there they landed first. The Angles took for their own the northern and central parts, from East Anglia, divided between the Northfolk and the Southfolk (Norfolk and Suffolk), through Lincolnshire and up into Yorkshire.

The owners of the land whom these Scandinavian-Germans, all known roughly as English, had dispossessed, were driven at last into Wales, into Cornwall, into the Highlands of Scotland. Here, as in Ireland, which remained Celtic or British, the Christian faith lingered, with some of the arts and industries that the Romans had taught.

Dawn of Christianity

In the rest of the country almost all traces of the Roman occupation disappeared, to be dug up here and there after many centuries in the shape of coins, tessellated pavements, pottery, and the walls of villas, showing what their ground-plan was. Neither neglect nor rage for destruction could obliterate the roads, the remains of camp entrenchments, the Great Wall which had been built across England in the north. Those were monuments more lasting than brass—they still give us some hint of the character of the Roman people which left the mark of its laws and literature upon the world so strongly

that they are still at the base of our civilization to-day.

The only race clearly known to us which has spread its influence as widely is the race sprung from those invaders who descended upon these islands after the Roman troops had been withdrawn. The first step towards unification of the tribesmen who had parted the country among them was their conversion to Christianity. In 597 Augustine set foot on shore just where the Jutes had made their landing nearly two hundred years earlier. Not without bloodshed and fierce resentment was the change from the old heathen superstitions to the new faith, which was entangling the imagination of the whole civilized world, accomplished.

More Piracy and Paganism

Even after two hundred and fifty years an effort was made to restore the worship of Odin. This was made by the Danes, who were of the same racial stock as the English, and who followed the trade of piracy with not less ferocity than their relations had done in the past. They were not all from Denmark. Dane was the name given then to all Northmen. They came from Sweden and Norway as well, and now the descendants of the Jutes and Angles felt what their forefathers had inflicted upon the unhappy Britons. The Danes penetrated into Wessex also, but here they were checked by King Alfred, one of the legendary heroes of early English history and a ruler who in truth deserved all the respect which has attached itself to his memory. Yet that was by no means the end of the Danish invasions; indeed, there came a time when England acknowledged a Danish king. Canute (or Knut), the first of these, was a man of noble mind and steadfast character, but his two successors showed true Scandinavian savagery, and the line abruptly ceased.

During the troubled period of the Danish invasions the English ceased for a time to be a nation of yeomen or peasant proprietors and became tenants bound to do service to their landlords. This was due partly to the free farmer's



SHEPHERDS WATCH THEIR FLOCKS WHERE ROMAN LEGIONARIES PACED

For seventy miles from Tyne to Solway ran the great rampart, built by the Emperor Hadrian to guard the northern limit of the Roman Britain of his day. Many traces of it still remain, as here in Northumberland, but where grim legionaries paced, scanning the skyline over which hostile men might come, peaceful shepherds lounge watching their browsing flocks

Photo, Fred Hardie



MUTE RELIC OF A VANISHED EMPIRE AND RELIGION

With pick and shovel the English labourer clears away the accumulated earth of fifteen centuries and uncovers for the contemplative gaze of England Christian and free the pavement of the Temple of Mars where pagan Roman invaders bowed the knee. And Hampshire children play on the turf that covers the once busy streets of Caer Segont and Roman Silchester

Photo, Walton Adams & Son, Ltd.

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need of protection—unless he could count upon help from some greater man than himself when roving bands of marauders threatened his family and his barns, he could never feel secure. So the free farmers gave up their lands to nobles, becoming tenants, entitled to assistance when it was required, and under contract to follow the landlord to the wars when called upon with the great man's other "villeins."

Lordship Changed to Tenancy

In addition to this cause for the change from free landholding to tenancy, there was another—the transfer of common lands from the ownership of the community to that of the king. The king shared these out among his personal friends and attendants, who divided their estates again into farms let on the same principle of personal service. Thus, although slavery was gradually abolished, the general freedom of the people diminished.

When there were a number of small kingdoms, and the towns were few and far apart, and the villages self-governing units, the farmers had really managed their own public affairs. Government was carried on by public meeting. All could attend and vote. When the little kingdoms were joined together under one sovereign, and when it was necessary for the farmers to travel a long distance to attend the Meeting of the Wise (Witenagemot), which settled affairs of State, their personal participation in government ceased. The Meeting of the Wise became a council of the king's officers with a few ecclesiastics and the greater landlords. There was as yet no idea of electing representatives of the people.

Land and Independence Lost

Thus the freemen of England lost their land and their independence in matters of government at the same time. Now they had landlords to whom they owed service, and the business of the nation was transacted over their heads and without their consent, being turned into "affairs of State," and being managed far more in the interest of the

king and the wealthy, powerful nobles who surrounded him, than in the interest of the people. No wonder many have seen in this diminution of liberty and sturdy independence the root-cause of the domination of foreign rulers over the English. After Danish sovereigns came Norman, then another dynasty from France, that of Anjou. Not until they became once more free landholders and got back the control of their system of government did the English set foot upon the path which was to give them the same place in the modern world that in the ancient had been held by the Romans. Not until they had been tested and consolidated by this long period of foreign rule were they ready to show how a small people inhabiting a little island could establish a world-wide Empire less by conquest than by colonisation, and rise to a supremacy among the nations by virtue of their adventurous spirit and their dogged force.

Englishmen Emerge Triumphant

The same restless desire for betterment that set the English roving in the fifth century and drove them to tear Britannia from the Britons sent them at later dates across wider seas, made North America an English-speaking country (which Bismarck with prophetic vision declared to be the "most important fact of modern times," as it proved to be during the Great War); brought the rich lands of Canada under cultivation in spite of the belief that they could never be anything but snow-wastes; colonised Australia; set up trading stations in India, and ended by bringing the whole country under their rule; developed the riches of Africa, establishing law and order over vast territories; made English the world-language; and planted settlements of Englishmen and Englishwomen in every corner of the globe.

Beyond question the character which enabled the English to do what they have done in these and other directions was derived from the Scandinavian-German elements in the race. Indeed, these were in reality the only elements,

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except the Celtic, remaining from the ancient Britons, which made up the English into the form which they had taken when their greatness began to show itself. Tennyson did not, it would seem, realize that "Norman and Saxon and Dane" were the same. They were all Northmen from the shores of the North Sea, and though there were slight differences between them, they had the same general characteristics, which are the characteristics of the English people. But there are other strains in the English nature which can scarcely have come from them. There is the poetic strain, the strain of romance, the strain of chivalry, golden threads in what would be otherwise a fabric uniformly low in tone. Where did these come from? Whence but from the Celts?

Savage Scandinavian Strain

It was Celtic imagination which redeemed the Englishman from the brutality of the Northmen, the grossness of Saxon tastes. Scandinavian legends of the period through which Sweden, Norway, and Denmark were drained of their best blood that it might enrich the English stock, abound in episodes of senseless slaughter. The man who died in his bed, not from a spear thrust or a clubbed-out brain, was accounted a weakling, a degenerate. Even when the Normans, who had been settled in France for a century and a half, came across with William the Conqueror, they had not got rid of their Scandinavian savagery. They had learned to speak a language derived from Latin, but they had acquired neither the Latin sense of order and decency, nor French taste. Their invasion was disgraced by massacres, destruction of property, infamous treatment of women, cruel torturing of captured enemies. The traditions of their pirate ancestors were still strong among them.

This Scandinavian element in the English race was until very recent times easily traceable. The favourite sports of our upper class could not be practised without bloodshed. Hunting

foxes and hares, shooting birds and rabbits remain the pursuits of the "country gentleman" still. To the popular pastimes of bear-baiting, cock-fighting, setting dogs on bulls, coursing hares and rabbits with greyhounds or whippets, ratting, succeeded a rage for boxers, who fought with bare knuckles until one or other was half killed.

Cruelty of English Law

Brutal, too, the English had the reputation of being up to nearly the end of the nineteenth century in their treatment of criminals. Romilly, a great lawyer, comparing the English code of laws with those of other nations, said that it was worthy of the Anthropophagi (man-eaters). John Bright spoke in the House of Commons of the 243 crimes punishable by death up to the end of the reign of George III. "Our government had at that time become barbarous, and I am not aware that one of the twenty bishops and 20,000 ministers of the Church of England ever raised a voice against this infamy." Flogging in the Army and Navy was not given up without a struggle, and persisted until the twentieth century. The birch in schools was regarded, only a short time since, as not less salutary than the Bible. Although the English were too sensible to tolerate the infamies of the Inquisition, yet they tortured and killed old women who were supposed to be witches in league with the Devil, and enjoyed their sufferings.

Redeeming Qualities of the Race

Against this strain of Scandinavian savagery must be set, however, an opposite tendency in the English—their essential good-humour, when their fears are not aroused nor their susceptibilities ruffled. They have a proverb "Live and let live," and this they practise, claiming freedom for themselves and allowing it to others, not only freedom of action so long as the common rights are not impinged upon, but freedom of thought, provided that unusual opinions are not paraded to the

discomfiture of persons who are scandalised by them. It has always been their boast that they "fight fair and shake hands afterwards." They are not resentful, they do not bear malice.

After the South African war they respected the Boer generals. One of them, Louis Botha, who became Premier of the South African Union, was held in affection; and Smuts, another of those who had led the Dutch against them, and who succeeded Botha, was made a member of the British Cabinet during the Great War.

Fair Foes and Generous Friends

The General Headquarters Staff of the Army in France and Flanders were agreed that Ludendorff was the finest soldier among all the military leaders. This was, as an opinion, not worth very much. Alexeieff, certainly, and probably Mackensen also, showed far more ability than Ludendorff, but it proved the readiness of Englishmen to acknowledge the merits of an opponent.

This sweetness of blood, promoting the wish to be on good terms with all men, producing the magnanimity to rise above petty resentments, is an essentially English trait. It seems to have come from the Saxons, who, belonging originally to the north of Europe, were yet of a different nature from the people whom we know under the name of Scandinavians. They began to accompany the Jutes on their piratical invasions, because they needed room to expand, their own Saxony being too full for them. But they were no "sea-wolves," they had no taste for marauding.

Industry in Ordered Ways

They settled down and tilled the soil, they built homesteads, they fenced in little towns. They were fishermen by the seashore, breeders of cattle in the marshy meadows, shepherds on the bare downs. Traders they were also, and in every one of their activities they showed the same industry—love of order, common sense. It was not Napoleon who originated the aphorism that "Providence favours

the biggest battalions." A Saxon leader had remarked drily some eighteen hundred years earlier that "the gods are on the side of the strongest."

The Saxons were not a nation of warriors for the sake of war. They fought, so Tacitus reported in his book about them, "when they thought it worth while" (*si res poscat*). The Scandinavians fought for the fun of the thing. When these two temperaments fused, it was the more serious, the more sensible, which came out on top. There was a difference between them as well in their habits of using strong drink. Scandinavian stories are full of revelings and drunkenness. The Saxons brewed their beer and drank their mead at feasts, but they were no tosspots; they despised the man who could not carry his liquor, who did not know when he had had enough. That wise moderation entered into the English character. The English have never been intemperate as a race. The Scandinavian thirst, it is true, has never quite been quenched among them.

Days of the Three-Bottle Man

In the eighteenth century it became the custom among the well-to-do to intoxicate themselves frequently with foreign wines, chiefly port. "As drunk as a lord" was the popular saying. It was considered no disgrace, not even a breach of manners, to be unable to speak coherently or to walk straight. No incongruity was seen when a "gentleman" or a "nobleman" came hiccapping into the presence of women, used foul expressions before them, offended their sense of decency by dirty stories. To be a "three-bottle man" conferred social distinction. Not to get drunk was thought to be the sign of a milksop, a degenerate. Many who are degenerates in truth owe their ill-health and diseased frames or intellects to that foolish and detestable fashion.

Later on, as the cities grew, the habit of intoxication descended from master to man. While in fashionable dining-rooms and clubs moderation crept in slowly, the workers with their hands found in the public-house relief



STURDY MARITIME DESCENDANTS OF A SEAFARING FOLK

These two weather-beaten fishermen, exchanging yarns on board their fishing smack, are Suffolk men. When the Angles invaded England they established themselves in that part of the country known as East Anglia. This was divided between the North folk and South folk, from which sprang the derivations Norfolk and Suffolk, by which the old domain of the Angle invaders is now known

Photo, Horace W. Nicholls

from the pressure of hard, mechanical toil, and from homes too often ill-kept by wives who had no skill in cooking, no knack of management; homes too often overrun by unruly children, who drove their fathers out to seek com-

panionship and refreshment elsewhere. Of these conditions the providers of beer and spirits, the owners of public-houses, took full advantage. The licensed trade, as it is called, from the necessity of taking out a licence to



" 'TIS A FINE HUNTING DAY," THE BELVOIR FOX-HOUNDS OFF TO DRAW THE COVERTS

It is to the Scandinavian element in his race that has been attributed the desire evinced by the Englishman for bloodshed in his sports, inviting the gibe that on every fine day his one wish is to "go out and kill something." Among these sports fox-hunting has long held premier place, and in 1922 there were no fewer than 165 packs of fox-hounds, comprising over 4,800 couples in England and Wales, as compared with twenty-two packs in Ireland and ten in Scotland

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follow it, became immensely rich and powerful.

The upper and the upper middle-classes considered the public-house a necessary blot upon civilization. To the lower middle-class it was a symbol of degradation. To be seen entering one meant the loss of respectability. But the efforts at reform were directed almost entirely towards inducing people to become teetotalers. Nothing was done to improve the public-house, to make it a place of decent refreshment, into which a self-respecting man could take his wife, and his children, too, if it had a garden after the character of the beer-gardens in Germany. It remained a drinking-bar, a counter across which customers were served, at which they stood to drink, and from which they were told to "clear off" as soon as they ceased to give their orders.

Country Inn and City Public-House

The original public-house had been really a club, a place where the customers could sit down and take their ease, a centre for local gossip, and often local business. The country alehouse is very often that kind of place still, the meeting-place for village cronies, a true house of refreshment, where it would be set down as bad manners to drink more than enough. The city public-house was brightly lit, if it stood in a thoroughfare and did a prosperous trade, but it was garish, not comfortable; it did nothing to promote good fellowship; it smelt unpleasantly of beer.

The national drink-bill is very large still, but for many reasons the evil of drinking unwisely has diminished. Lighter meals and less beer, with malt in it, have made some difference to the appearance of the English. They are not marked any longer by that bulk of flesh, that rubicund countenance, which used to be remarked by all foreigners visiting the country. In the cities their physique has, indeed, become puny, their faces pale, their teeth defective, their frames shrunken. In factories, no matter how well ventilated, they suffer from the lack of fresh air. Too

much tea-drinking and too much cigarette-smoking affect their nerves and their digestion. Looking on at football and cricket confers none of the advantages gained by playing these games. It has been found necessary to lower the standards of measurement which recruits for the Army are required to satisfy.

Physique of the Englishman

Even among the classes which live on the best that the land, and other lands can produce, and which send their sons to schools where regular games make them hard and implant in them the love for exercise, there is noticeable a certain tendency to become less vigorous. But this is seen chiefly in the members of old families who have not renewed their energy by mixing with newer stocks.

The English since their earliest days as a separate race, have been noted for good looks. The Saxons were fair-haired, blue-eyed; the Northmen were handsome in their wilder way. Emerson remarked in 1848 that beside Englishmen the men of other nations looked "slight and undersized, invalids." He supposed that "a hundred Englishmen taken at random out of the street would weigh a fourth more than so many Americans." To-day, Americans can be recognized among Englishmen by their squarer, heavier build. Not less have Englishwomen changed, if Emerson's description of them as having "stunted and thick-set persons" was correct.

Beauty of the Englishwoman

He saw "few tall, slender figures of flowing shape." Tallness and slenderness now distinguish the Englishwoman, the "flowing shape" being combined and solidified, however, by firmness of flesh and a good development of muscularity. There are now more handsome English women than ever there were before—in proportion to the total number, of course. They are to be met with in every rank of life. Look at the girls dancing to the music of a piano-organ in a London street, or in the halls provided for the Lancashire

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mill-operatives at Blackpool or Llandudno; numbers of them are as good-looking and have figures quite as graceful as the young women in ball-rooms of the highest fashion.

The effect of the emancipation of girls from the sentimental, unhealthy, artificial upbringing of the Victorian age began to be observable towards the last decade of last century. It can be traced in the pages of "Punch," which are the most accurate, as well as the most entertaining, of guides to English social history. Lawn tennis played an important part in the transformation of the "bread-and-butter miss" into the athletic, independent young women whom Du Maurier drew with so much enjoyment. What lawn tennis had begun the bicycle continued. Girls were allowed to go out alone or with young

men. Chaperons could not mount "safeties" and go with them. Instead of thinking it "romantic" to eat very little, young women were not ashamed to show that they had hearty appetites for their meals. Instead of blushing a great deal, turning faint at the smallest accident, being afraid to discuss any subject of more interest than the next dance or the last garden party, they showed that their minds were developing not less rapidly than their bodies. They studied anatomy and took "first aid" instruction. They crossed the boundary which had divided off forbidden topics of conversation. They took interest in public affairs, and before long they set up their claim to share in controlling the rulers of their country.

For a generation this had been advocated by a few women of what was



AT THE END OF A DAY'S OTTER-HUNTING IN WILTSHIRE
Otter-hunting in England was an organized sport as early as the reign of Henry II. The photograph shows an otter being taken from the stream by the hounds of the Courtenay-Tracy pack, on the banks of the Wylve, near Salisbury, Wiltshire. Otter-hunting is the only form of hunting carried on in England during the summer, the season being from May to October



WHERE THE ONLY MOUNT USED IS SHANKS'S PONY

Beagling is a very popular form of hunting, entailing little expense for its followers. Of the fox-hound type, the beagle is used in the hunting of hares and rabbits, and though lacking in speed possesses powers of endurance and intelligence to a marked degree. The "field" follows on foot, and the above photograph shows a Kentish pack setting out to draw

called the "advanced" type. They argued that, if women were taxed as separate individuals, they had a right to representation; and that on the point of their fitness to choose legislators there could be neither wisdom nor justice in denying them votes which were allowed to their gardeners and stable helpers, their butlers and footmen, the husbands of their washerwomen, and the sons of their cooks. The notion that women should ever possess equal political rights with men was, however, so new to the mass of the English, that for a long time it remained merely a subject for jest. In England changes have always been made slowly. They have at first caused feelings of dismay or amusement; by slow degrees people have grown accustomed to the idea of them; then, as soon as one or other of the political parties which, since the seventeenth century, have taken turns in office has perceived that it could win votes by lending its support to the reform, the law has been altered, and

there is general agreement that the alteration has been a good thing.

Logic has no effect upon the English mind. To hope that reasoning will convert it to the desirability of change is futile. The Constitution of the country has never been modified for any but a practical argument, or because the demand for modification has been so long and so energetically kept up that the public intelligence is familiar with the idea put forward. This stolid resistance to change has had many advantages. It has made the English Constitution the most workable of any, an instrument created by a matter-of-fact people for convenience and the good ordering of their lives. Other Constitutions have been modelled either upon the French or the American, both of which suffer from the defect of being documents drawn up to express certain opinions as to the best form of government, certain principles, certain abstract rights, instead of being, like the English Constitution, a concrete tradition of

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such rights and principles as have been tried and found not wanting in their practical application.

The English Constitution does not consist entirely of laws; the judgements of the Courts have modified it in many directions. It has been added to continually, as circumstances required.

Adaptability of the Constitution

It may be compared to a suit of clothes which the wearer has, from time to time, altered to suit his comfort. If he grows a little stouter, he asks his tailor for some enlargement. Does it pinch him here or there, he calls for a seam to be let out. A tear can be roughly patched, a ragged edge can be stitched together. The appearance of such a suit may leave something to be desired, but it serves its purpose—it keeps its wearer warm. The English Constitution is likewise nothing to look at. It contains no sounding phrases to warm the sympathies of mankind, it includes no lofty declarations to stir the emotion of the simple and set the cynical smiling. On paper it does not even exist. Yet it is a genuine charter of the Englishman's liberty. No disregard of its slightest ruling is allowed to pass. If the House of Commons should ever be inclined to overlook infractions, the Courts would declare against them and would enforce their judgements.

Compromise and Common Sense

The Constitution thus reflects the English character, which is, above all, opposed to all thinking that is not intimately connected with action; which does not care to look ahead, preferring to wait until difficulties have come along before it decides how they should be handled. In recent years the expression, "muddling through," has been applied to the manner in which the English, as the prominent partner in the British Empire, have got out of difficulties. They themselves admit that foresight might have saved them much in human life and in money, but they will not go farther than "might have," and they cheerfully anticipate "muddling through" crises in the future as

they have successfully done so often in the past.

Another illustration of the English character is to be found in the Party System. It is Party strife, as well as the slowness of the public mind to accustom itself to changes, that accounts for the long delays in carrying out reforms which, when once they have been put into operation, are admitted to be useful and salutary. In all Parliaments there are groups of members bound together by their convictions or interests, there are differences of opinion, both as to principle and as to ways and means; but in no Parliament, save the English, is there an "official Opposition"; nowhere have the bonds of Party discipline been drawn so tight, and the choice of Oranges and Lemons so rigidly enforced. In the children's game you must be one or other. If you are not an Orange, you have no course open to you but to be a Lemon.

"Under which King, Bezonian?"

So it has been for centuries in English politics, ever since Cavaliers and Puritans divided the nation into two warring camps. To them succeeded Tories and Whigs, who gave place in turn to Conservatives and Liberals. There has never been in English politics a Third Party of any endurance. There has never been any chance for the man who did not take his place, sooner or later, under the banner of one of the two historic political armies.

When Third Parties have been formed, as happened at the period of the corn law controversy and the adoption by the United Kingdom of free trade, after Mr. Gladstone's conversion to home rule for Ireland, and more lately when the Labour Party established itself; they have either served as forerunners of general movements in national opinion, or else they have, after a time, been swallowed up. The Peelites became Liberals, the Liberal Unionists became Conservatives. The group of Radicals which enlivened the politics of the last quarter of the nineteenth century was able, on the other hand, to transform the older



ONE OF KENT'S GARDENS AND ITS GIRL GARDENER

Like many another daughter of Kent, this tall and slender girl enjoys a life of vigorous exercise and open-air occupation. Gardening is her hobby and profession, and the luxuriance of the blossoms about her speaks well for the care expended on their cultivation. In the richness of its rural scenery, its orchard districts, and market gardens, Kent has justly earned the title of "Garden of England".

Photo, Horace W. Nicholls



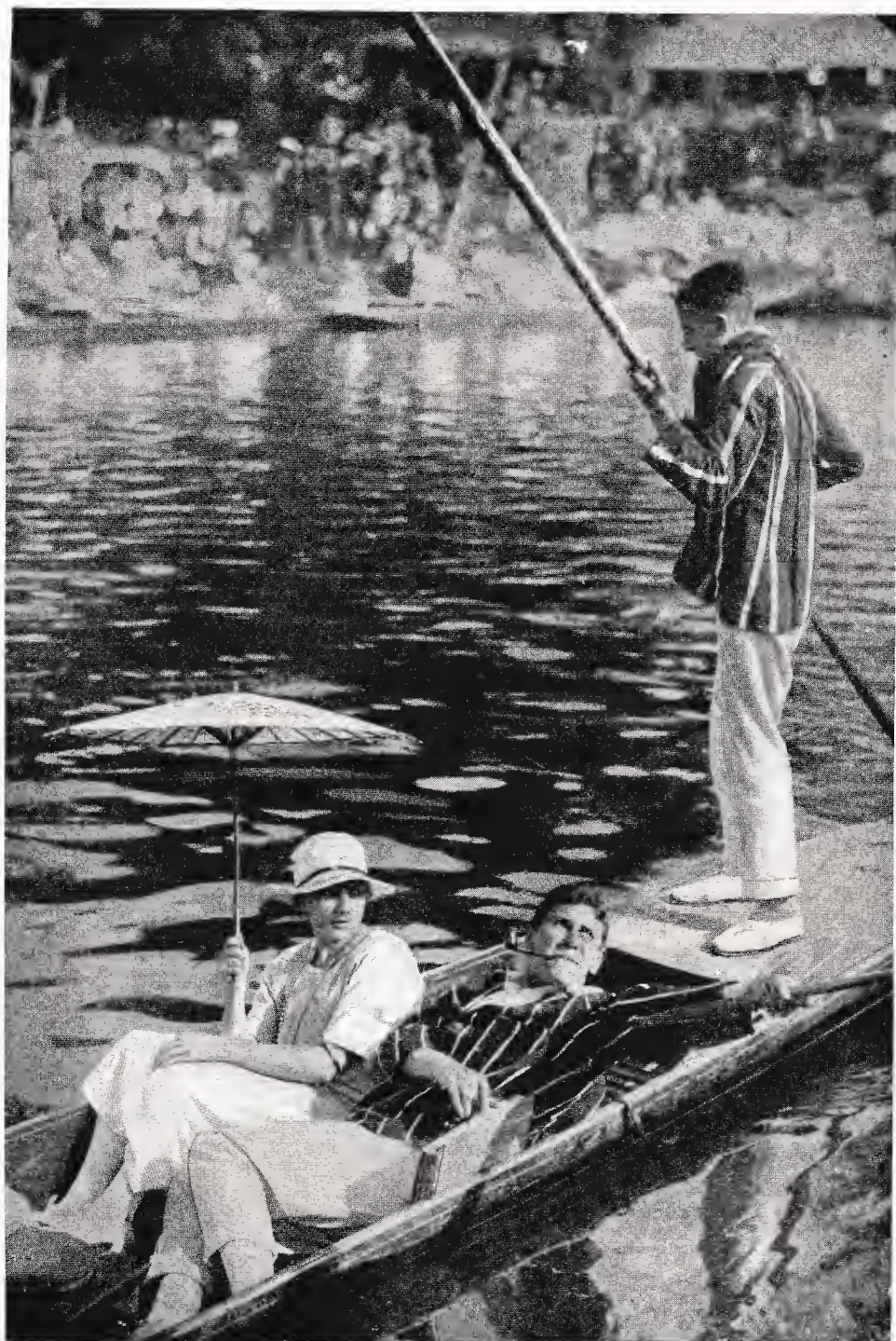
MIXED DOUBLES IN A FAVOURITE RIVER SPORT ON THE THAMES

Athletic and independent, the modern English girl is an ardent advocate of the outdoor life. A sportsman to the backbone, she is keen to distinguish herself in every game that is worth playing, and on land or water is able to hold her own with the men. "A healthy mind in a healthy body" is her motto, and England may well be proud of the "modern young woman"



MEMBERS OF A WOMEN'S ROWING CLUB IN TRAINING

This youthful crew can wield the oar with all the technical skill of the most experienced oarsman. The strenuous training of the rowing curriculum does more than develop their muscle, and will stand them in good stead when they are called upon to steer their own boat through the troubled seas of life—when the navigator's strength of mind and power of body are taxed to the utmost



MODERN YOUTH IMPROVING THE SHINING HOUR: PLEASURE PUNTING

In the England of to-day youth seeks harmless pleasure unfettered by the restrictions imposed by Victorian convention. In boating, punting, cycling, and lawn tennis young men and young women join forces and thus gain from these open-air pastimes the maximum of enjoyment, the effect on the girlhood of the nation being particularly noticeable in an accession of height, physique, and self-reliance

Liberals into active reformers. The Labour Party has carried Radicalism a step farther, and probably heralds the appearance of a fresh line of cleavage between Parliamentary forces. It is improbable that the two-party system will be superseded, it seems to be so deeply embedded in the English habit of mind.

The laying down of the principle that it is "the duty of an Opposition to oppose," throws vivid light upon the English conception of politics. They view it, not as a conflict between opposing conceptions of life and humanity, not as the humdrum but important business of the nation, but rather as a branch of sport, a game played between two teams with office for the prize, a contest of oratorical gladiators. Only when there are two opponents equally matched in the political arena does the English interest in the proceedings of Parliament rise to more than a lukewarm temperature.

State Encroachment on Private Rights

Until about the beginning of this century the Englishman resented the interference of "Government" in matters which formed part of his daily life. He talked about "grandmotherly legislation" whenever proposals were made to regulate by law what he described as "private business," and roundly asserted that all he asked of "Government" was that it should leave him alone. Yet imperceptibly he approached nearer and nearer to the system of State regulation in industry, commerce, trade, and consented to have settled by Parliament even so intimate and personal a circumstance as the hour at which he should get up in the morning and go to bed at night.

If it had been suggested during the nineteenth century that such a measure as Daylight Saving would ever be enforced by law, the English would have been scornfully incredulous. The principle known as that of *laissez-faire* had them firmly in its grip, although they had in many directions accepted laws which ran counter to it. From the very first years of the century, indeed, efforts

had been made by Parliament to mitigate the cruelties of the industrial system. The invention of the steam engine, and of machinery for doing what had been done before by hand labour in peasant cottages, was the cause of a revolution in the state of manual workers. Factories were built to contain the machinery which was run by steam. People could no longer work in their homes. Women could not earn their living by industry and look after their children at the same time. In the factories the standard of morals was low. Parents did not like their daughters to go into them. "Factory girl" became a term of abuse.

Slavery Cloaked as Apprenticeship

It was while they found it difficult to get "hands" enough to mind their machines that the manufacturers put into practice the apprenticeship plan. They arranged with the parish authorities in many parts of the country to let them have pauper children. These wretched little creatures were supposed to be "apprenticed" to factory labour. They were, in truth, no better off than slaves. There was a regular slave trade carried on for the benefit of the manufacturers and of the scoundrels who took children from workhouses and made a handsome profit by selling them or leasing their labour. It would be an exaggeration to say that all such "apprentices" were ill-treated, but there is no doubt that many of them suffered abominable torture. They were poorly fed, housed in miserable conditions, badly clothed. Their hours of work were very long, from twelve to sixteen hours. They were beaten and tormented, and brutal masters even riveted chains on their tender limbs if they tried to run away.

Protection for the Children

In 1802 public feeling was aroused to demand that something should be done to prevent these abominations, and Parliament passed an Act which forbade employers to keep "apprentices" at work more than twelve hours a day. In other ways their lot was lightened, and the alarming spread of disease among



YOUTH AT THE HELM: RIVER GODDESSES IN THEIR BARGE

Though at the moment they are undertaking the lighter task of steering, these English girls, with their well-developed limbs, are perfectly competent to take a long spell at the oars. This photograph suggests something of the beauty of the upper reaches of the Thames, with the richly-timbered gardens of pleasant villas extending to the river brim

Photo, Sidney H. Nicholls

them, which had stirred the national conscience by bringing within sight a possible epidemic over an immense area, was checked. This measure only applied, however, to the so-called apprentices. The other children whose parents had been compelled by want, or impelled by greed, to send them into the factories, were still unprotected and still hideously overworked. Not until 1819 did Parliament do anything to relieve their sufferings. Then the twelve-hour limit was imposed on the labour of all workers between the ages of nine and sixteen. From time to time after this the age of protection was raised and the hours of labour reduced, but not without

determined opposition, even from many who were in other relations humane and kindly men.

It was not merely that their interests were affected. They were convinced, and many who were not manufacturers were convinced, that any interference by law with the freedom of employers was contrary to English usage and therefore dangerous. The English had divided off more completely than any other nation their private affairs from those that affected them as a community and could be regulated by the authority of Parliament. The saying that "an Englishman's home is his castle" enshrined a truth, a principle of government to



MARCH PART OF A REGIMENT OF YOUNG AMAZONS: ENGLISH SCHOOLGIRLS AT DRILL

Physical training, in the form of "gym," "physical jerks," and drill, is now an integral part of the curriculum in all English secondary schools for girls. When conditions permit of it the girls, as in this photograph, perform their physical exercises in the open air, wearing a uniform dress designed to give free play to the limbs, and after being put through a certain amount of military drill march back to their school building in column of fours

Photo, Horace W. Nichols



COLLEGE FOR THE HIGHER EDUCATION OF MIDDLE-CLASS GIRLS

The first academic body in the United Kingdom to admit women as candidates for degrees on equal terms with men was the University of London, and the only wholly residential college for women in the University is the Royal Holloway College, Egham, Surrey, built and endowed by Thomas Holloway as a memorial to his wife and opened by Queen Victoria in 1886



LIBRARY OF THE FACULTY OF ARTS: ROYAL HOLLOWAY COLLEGE

This important women's college includes the Faculties of Arts and of Science, and several members of the teaching staff hold university professorial chairs. This beautifully-equipped and spacious library—the science library is housed in a similar hall—is seldom without studious groups of book devotees, and more than 15,000 volumes are at their service on the bookshelves

which they were deeply attached. Many of their boasts of enjoying liberty wider and more jealously-guarded than the liberty of other peoples were empty breath. Voltaire justly made fun of a seaman who was singing "Britons never shall be slaves" just after he had been "pressed" for service with the Fleet which was at war in a quarrel the nation knew nothing about. The English had to struggle for a long time before they could establish the liberty of the workers to strike, the right of the mass of people to take their part in controlling the Government, the claim that artificial handicaps to advancement and enjoyment of the good things in life should be removed out of the way of what were once disdainfully called "the lower class."

But the English, though they were often induced to accept the shadow instead of the substance, being easily imposed upon by the sophistry of

politicians, always strove mightily for the abolition of grievances when they had discovered that they were being unfairly treated or that injustice was being done. They did hold as firmly as they could, and for as long a time as possible, to certain maxims upon which they believed their prosperity and their freedom to be based. One of these was that their homes were inviolable. Just as they had insisted that no man should be deprived of his liberty without proper warrant obtained in open court, and that any arrested person should be able to appeal to the judges for cause to be shown that he ought not to be set free (the Habeas Corpus Act), so the English clung to their right of sanctuary behind their house doors. No house should be entered for purposes of search, or for any other purpose hostile to the inhabitants, unless the entry should be ordered by justices of the peace in the public interest.



GIRL STUDENTS OF THE PLEASING ART OF COOKERY

The demand for a public school education for girls has grown with amazing rapidity during recent years; nor is this surprising, considering the remarkably wide range covered by education within these schools. A gymnasium, a home science school, botany, chemistry and physics laboratories are among the splendid buildings belonging to the Sherborne School for Girls



DOMESTIC SCIENCE TRAINING IN A GIRLS' PUBLIC SCHOOL

The Domestic Science School, to which a separate house is devoted, is run by some of the elder pupils of Sherborne, Dorsetshire. They take it in turns to perform the duties of maidservants, passing from scullery to parlour; they thus receive a thorough training in every branch of house management, and after a year may specialise in cooking, dressmaking, or laundry-work

Some have pretended to discover the origin of this in the period when powerful barons warred against each other and often against the Crown, and turned their residences into fortresses, which they were prepared to defend at any moment. But we must go farther back than that; we must recall what Tacitus wrote of their German ancestors: "They cannot endure undetached houses. Their homes are separate and scattered. Each man has an open space round his homestead. They do not build villages as we do with the buildings all adjoining and connected." Thus from the very beginning of English history the determination to keep their homes to themselves and to protect them against

intrusion has belonged to the national character.

Yet it never made the English reluctant to invite strangers into them, as the Arab tradition in Spain still withholds from visitors to the country invitations to take part in family life. Tacitus mentions the unusual kindness of the Germans towards guests. "In entertainment and hospitality no people are more profuse and generous. It is thought wrong to refuse shelter to any living man. Each according to his means receives strangers with a liberal spread. When his store fails, he sets out with the guest and guides him to another lodging. No invitation is needed. They arrive at the next house,

ENGLISH LIFE & CHARACTER

and they are sure of a warm welcome. Whether a person seeking shelter and entertainment be a friend or a stranger, he is sure of getting what he wants."

This same characteristic has endured throughout the ages and, though a little overlaid by social formalism in England, may be found flourishing as vigorously as ever among the English in out-of-the-way parts of the earth.

Generous Anglo-Saxon Hospitality

In lonely homesteads, on remote plantations, in the Australian bush, on the Canadian prairie, on the South African veld, in West African jungle clearings or Rhodesian farms, the wayfarer of any nationality can always reckon upon Anglo-Saxon hospitality. He will be passed on from one to the other, as strangers were in the Germany of Tacitus' time. Nothing will be grudged him. The homes that have always been guarded so jealously against any unwelcome intruder are as readily opened to-day as they have ever been to admit guests.

More than any other race the English are accustomed to stay in one another's houses. This habit runs through all ranks of society. The cottage does its share of entertaining as well as the great house, and the people of middle station have brought the art to a finer pitch than the owners of castles and courts and halls. It used to be the custom to fill these residences of the noble and wealthy with guests during the whole of the autumn months and well into the winter. The attractions offered were shooting and hunting. Towards the close of the nineteenth century the week-end party was added and became a most popular form of entertaining.

Society's Barriers Broken Down

Up to this time all who were "in Society" knew each other from constantly meeting, from being brought up together, from sharing in the same amusements and occupations. Now the old "select" Society was disappearing, doors were being opened more widely. The Saturday to Monday party in a country house was a good opportunity for testing both

those who were seeking admission to the circle hitherto so carefully guarded and those who seemed likely to amuse.

If any of them proved insupportably dull or vulgar, their hosts and their fellow-guests could console themselves by reflecting that Monday morning would bring release. This attitude marked a change in the spirit of aristocratic entertaining. Gatherings in big country-houses now became, in most of them, not so much gatherings of intimate friends as collections of men and women often scarcely known at all to the host or hostess, who had been invited because their names were known to the public.

Sometimes a party would have a political complexion. Politicians would be asked to meet and discuss some intrigue of Party, some electoral campaign. Writers, painters, actors even, were to be met in houses which a generation earlier had been open only to the super-cream of aristocracy. Thus an invitation to a "great house" was a mark, not of friendship with its lord and lady, but of a certain kind of distinction in finance or politics, in the world of fashion or of art.

Compensations for the "New Poor"

Small house hospitality underwent no such change. Indeed, the tendency here was noticeable in the opposite direction. After the Great War, when middle-class incomes diminished so much in purchasing power and were frequently smaller in amount than they had been previously, and when a great difficulty in obtaining servants was added to high wages, numbers of households did almost all their own house work. Their mode of entertaining was necessarily altered.

In such conditions none but those whose friendship had been well tried were sought as visitors. Visiting acquired a fresh and more intimate charm. Life, in short grew, simpler, more frank and natural, therefore pleasanter. Friendship was strengthened among those who shared in the reduction of expenditure, or rather in the decreased value obtainable for the same money, which was the result of the war.



WHERE WOMANLINESS IS CENTRED—IN MOTHERHOOD AND HOME

Peeping from its nook of leaves through its glowing orchard, this brick and cobb built Dorset cottage, with characteristic thatched porch, is typical of the free, fair homes of England that gave Felicia Hemans the inspiration for one of her best-known poems. Under its thick thatch the lowly

sleep as fearless as the birds beneath its eaves

Photo, A. W. Cutler



KNIFE-GRINDERS WHO APPEAR TO BE FAR FROM NEEDY

Outside one of the cottages in the little Dorset village the partners have stopped to sharpen up the housewife's scissors. They have invested in a pony and cart, the latter being fully equipped with grindstone, knife-board, and all the instruments of their trade. They are thus enabled to cover more ground in their search for custom than are their humbler brethren who have to push a heavy cart



"RIDE A COCK-HORSE TO BANBURY 'CROSS" IN THE LEAFY GARDEN
 "Granfer" devotes much of his leisure time to amusing the children who have accompanied him into the pleasant garden at the back of his cottage. Presenting in his short smock and straw hat, a picture reminiscent of bygone England, he represents a type fast dying out before the inroads made into rustic life by the motor and the adoption of mechanics in farm and field

Photos, A. W. Cutler



CHILDISH APPRECIATION OF "THE FLOWERS THAT BLOOM IN THE SPRING"

They have come into the meadows for a long romp under the spring skies and have made themselves garlands of wild flowers from the buttercups and daisies. Somersetshire children, they know all the flowers which bloom in such profusion in their native county, but from the pains they have taken over their work it would appear that, in their case, familiarity does not breed contempt

Photo, A. W. Cutler



YOUNGSTERS OF SOMERSET READY "TO DO OBSERVANCE TO A MORN OF MAY"

Although the greater number of the quaint ceremonies associated with May Day are now obsolete in England, a few districts may still be found where one of these old customs is in existence. The words of Hamlet: "For O, the Hobby-horse is forgot," carry no weight in Minehead, Somersetshire, for here, as our photograph illustrates, the "Hobby-horse" is kept alive by the proverbial "frolick fry," who, dressed as horses, parade the streets during the first three days of May

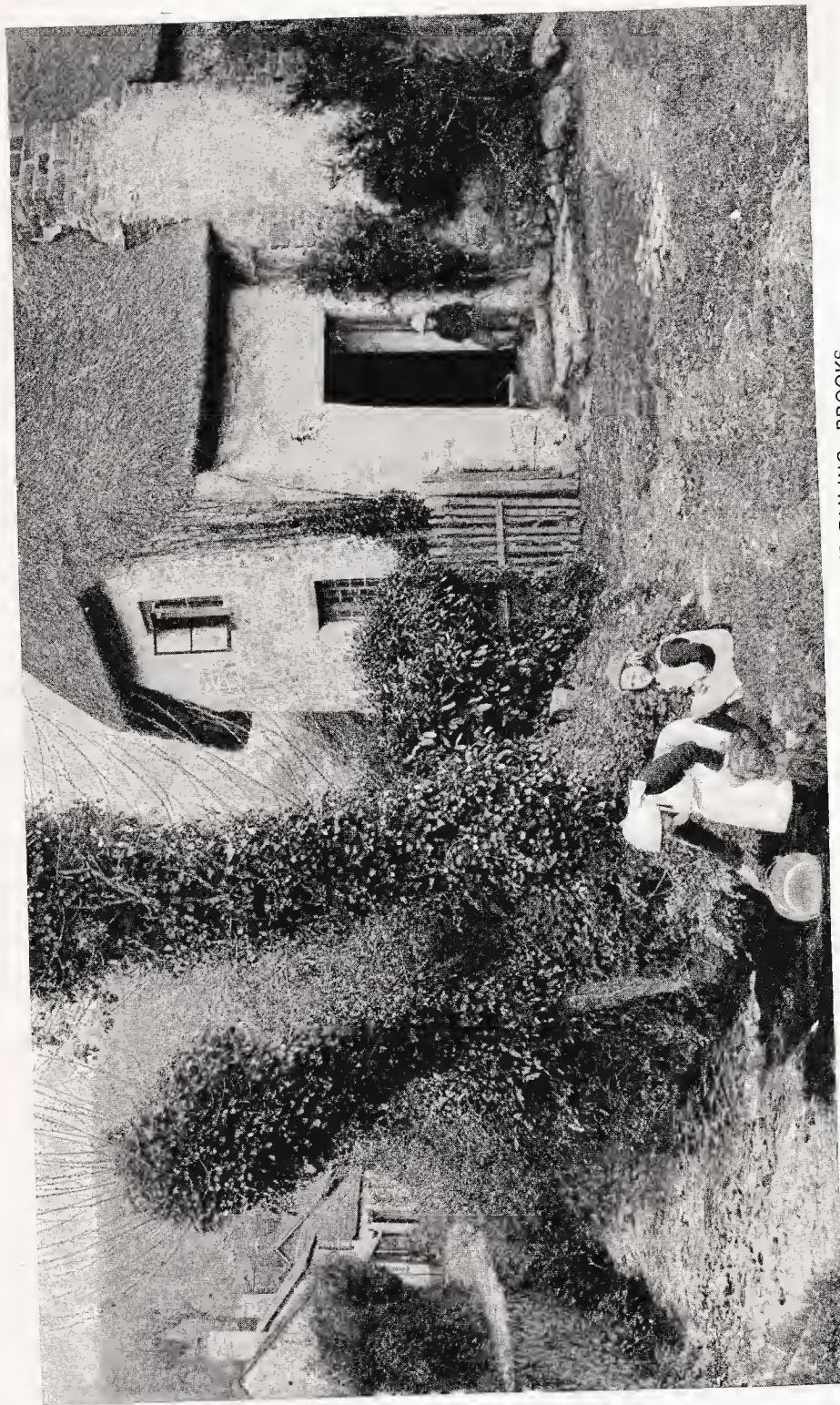
Photo, A. W. Cutler



MEDIEVAL "HOBBY-HORSE" VISITING A COTTAGE FAMILY IN MODERN MINEHEAD

From early times the "Hobby-horse" has been connected with May Day festivities; an old poem of the seventeenth century, describing the revelry around the Maypole, tells us that the "Hobby-horse doth hither prance with Maid Marrian and the Morrice Dance." Accompanied by musicians who beat a ceaseless tattoo on their tin drums, the fantastically caparisoned "horses" pay calls at the various cottages, where a welcome in the form of a few pence is awaiting them.

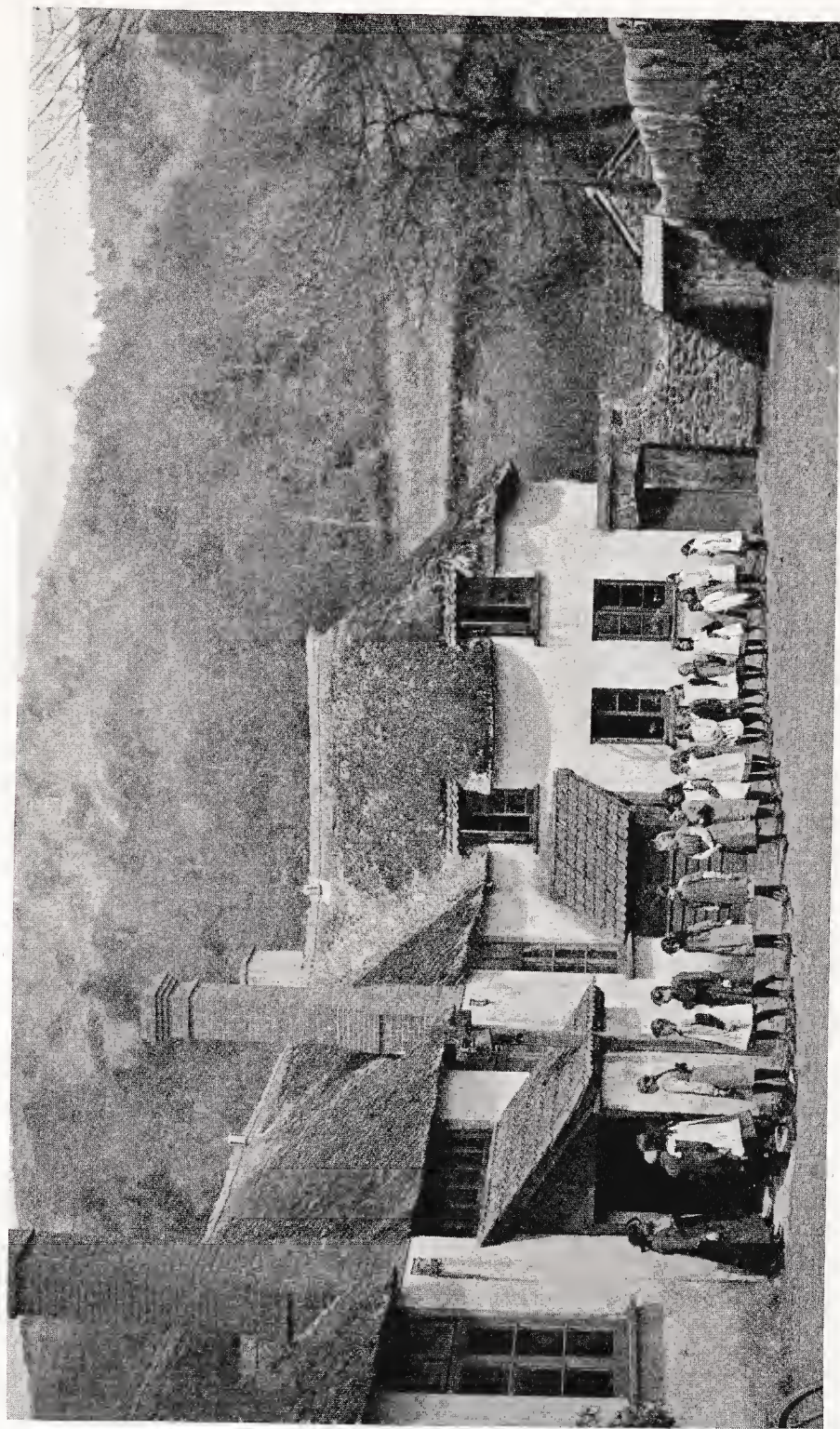
Photo. A. W. Cutler



HAPPINESS IN SHELTERED COTS BY NEVER-FAILING BROOKS

English cottage architecture varies little in the West Country though slate roofs and sash windows are gradually replacing the older, more picturesque thatch and leaded casements. Both styles are seen in this pretty corner of Wootton Courtenay, in Somersetshire, where ivy-grown pollard willows overhang the purling stream whence the white-aproned, sun-bonneted mother draws the water for her household needs. Although these cottage homes have quite elementary sanitary arrangements their general healthiness is attested by the robust frames and clear complexions of the West Country folk

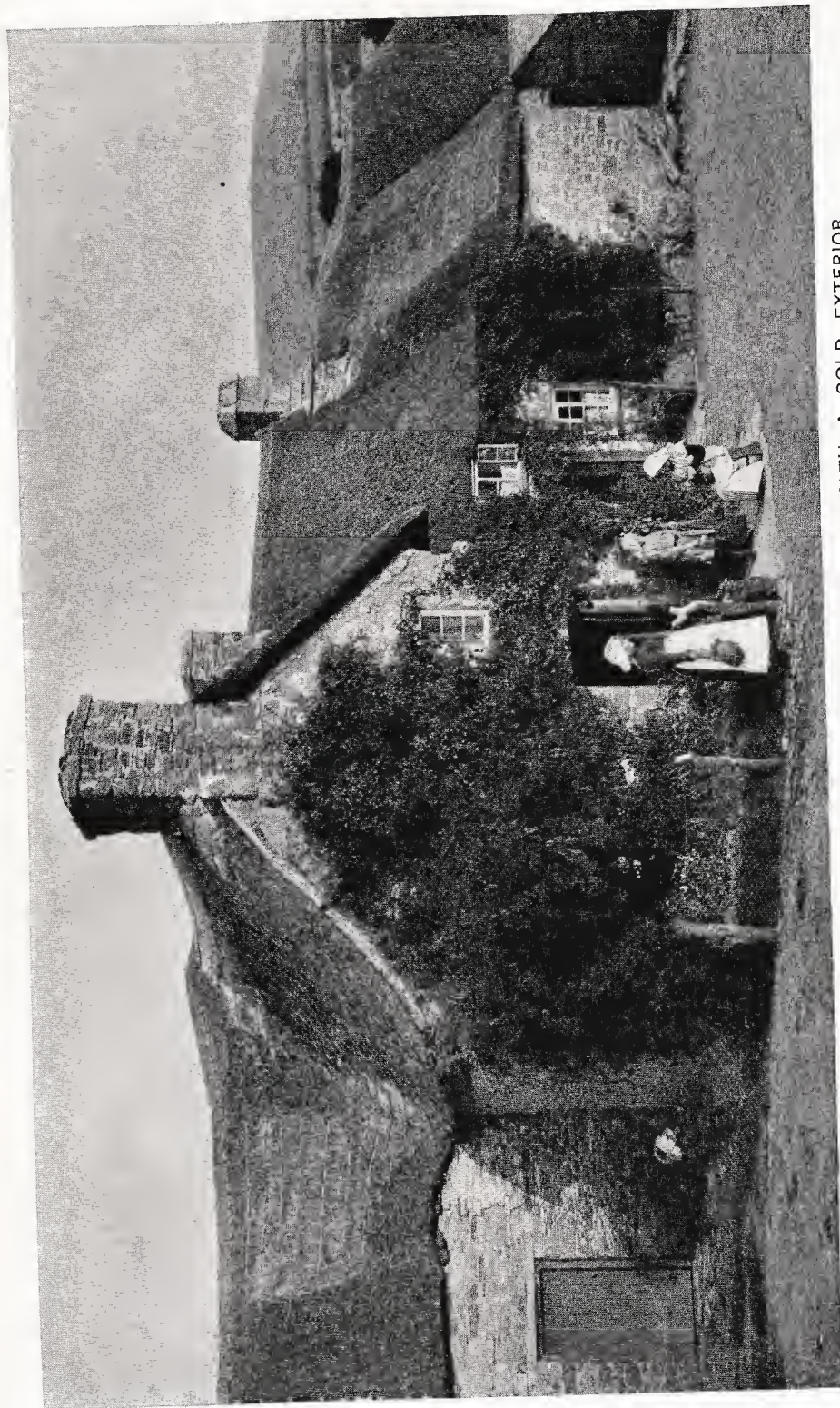
Photo, A. W. Culler



GOING TO SCHOOL IN A PLEASANT SOMERSETSHIRE VILLAGE

Allerton, in Somersetshire, is happy in retaining its old-fashioned thatched school-house. New and larger windows have been inserted into the ancient walls in conformity with modern views, but for once a county council education committee has shown appreciation of the appropriateness of rural architecture to rural environment, and has refrained from erecting one of the hideous though hygienic edifices that make education seem unattractive in too many towns and villages. These Somerset children can doubtless learn as much in a pretty as in an ugly building

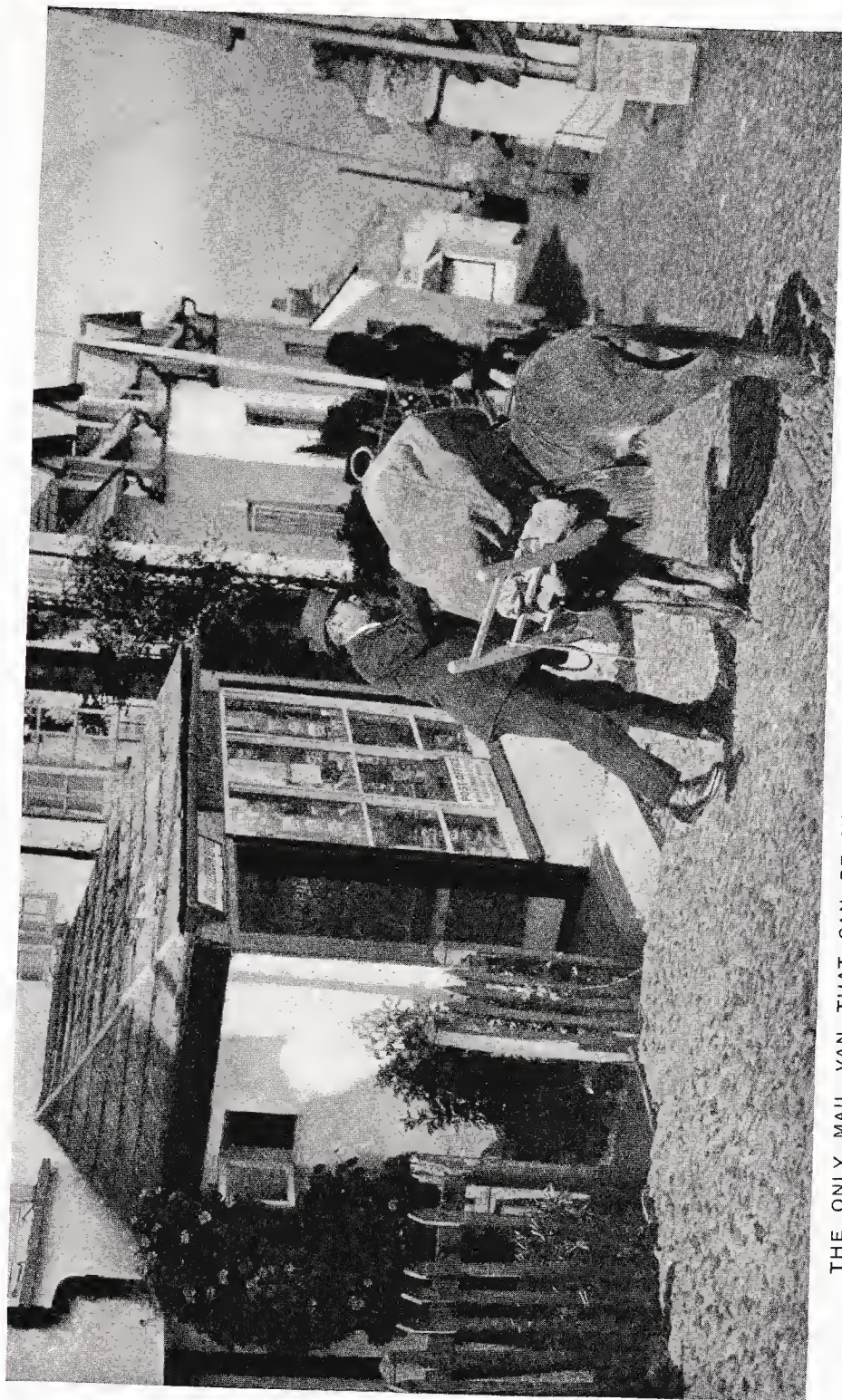
Photo, A. W. Cutler



DOWN DARTMOOR WAY: WHERE WARM HEARTS BEAT BENEATH A COLD EXTERIOR

Viewed against the bare slopes of Dartmoor this Devonshire homestead takes on something of the rugged strength of that granite region. Protection from wind and mist is assured within its thick stone walls, and warmth beneath its snug thatch for the farm folk in the dwelling house and for the cattle, pigs, and poultry in their quarters beyond. Nature makes the whole place gracious with roses and jessamine over doorway and windows, ivy upon the walls, and laburnum in the forecourt

Photo, A. W. Cutler



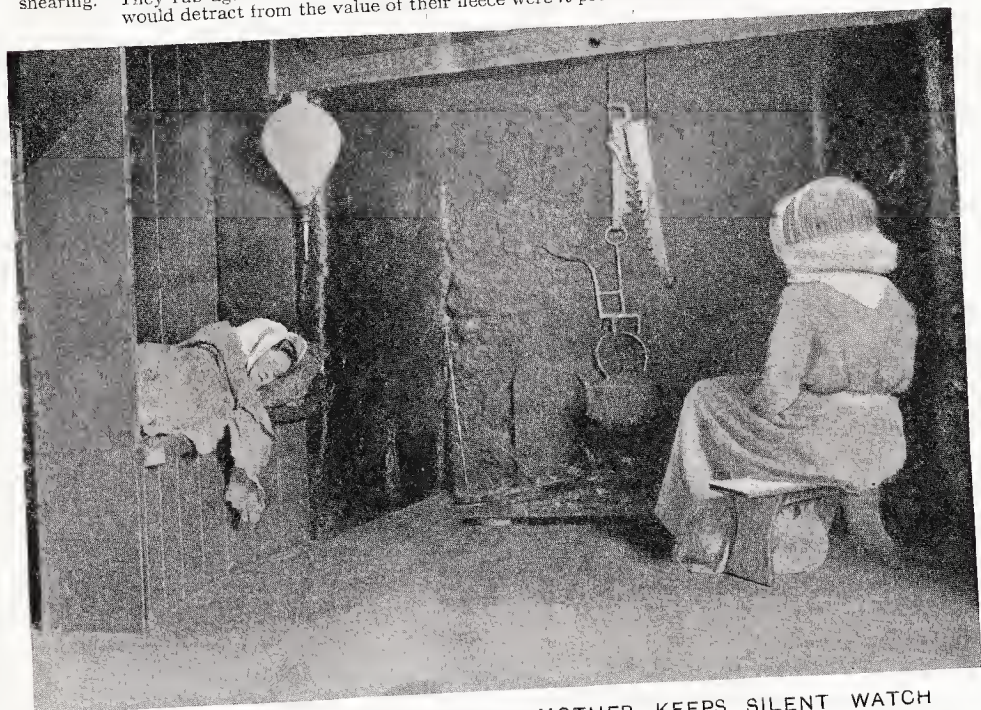
THE ONLY MAIL VAN THAT CAN BE USED IN THE PICTURESQUE LITTLE VILLAGE OF CLOVELLY

Up the narrow street, stopped like a crooked staircase, of this North Devon fishing centre the only possible form of transport is the donkey. Outside the tiny post office the postman is unloading the mail just arrived from Bucks Cross, one mile and a half distant. Situated four hundred feet above sea level, Clovelly is a famous beauty spot popular with artists who delight in the pictures presented by its quaint houses nestling among the woodedcombe by Barnstaple Bay

Photo. A. W. Cutler



CUTTING THE SPRINGY TURF ON THE ROLLING HEIGHTS OF EXMOOR
 With his primitive cutter this Devon labourer is procuring long strips of turf at the opening of the shearing season. The turf is stacked into barns in which the sheep are herded on the eve of their shearing. They rub against it and lie on it, thus ridding their wool of much dirt and grease which would detract from the value of their fleece were it present when shearing began



BESIDE HER SLEEPING CHILD THE MOTHER KEEPS SILENT WATCH
 Seated on her low stool the anxious mother sits before the open grate in the old Devonshire cottage. Her sick child, wrapped in a shawl, lies sleeping on the high-backed settle which provides a pleasant shelter from the cold draughts of winter. At the side of the chimney hang the bellows used by the housewife to fan the smouldering embers of the overnight fire into flame

Photos, A. W. Cutler



IN A DEVONSHIRE HAMLET: "TWO'S COMPANY, THREE'S NONE!"

Under the thatched roofs of Devonshire's many farm-houses the lovely pillow-lace and the famous cream and cider are produced ; but the farmer's life is not all arduous labour as the couple happily engaged in the background can testify. Devoted to their county, the men of Devon are ever ready to sing with the poet: "For me, there's nought I would not leave for the good Devon land"

Photo, A. W. Cutler



ROLLING THE GOOD RED EARTH OF A DEVON UPLAND

Opened up by the plough and crumbled by the frost, raked by the harrow and smoothed by the roller, Devon has tilth to rejoice the hearts of her sons. As this elderly farmer follows in the wake of his team he plants firm feet on generous soil, fills his lungs with clean air borne in from the English Channel, and turns wise eyes over immense vistas of earth and sky

Photo, Horace W. Nicholls

English Life & Character—2

The Spirit of Change in Town & Country

NO country can show such examples of domestic architecture as are to be found in all parts of England. No people have devoted so much care and affectionate ingenuity to the making of their homes. It was in the period when the genius of the English first broke out in full blossom that these homes took the form which they still keep to-day. Up to that time the influence of the fortified castle had been strong, although it was long since local wars had made immensely thick walls and castellation necessary. In the fifteenth century wood had largely taken the place of stone as material for house-building. The Elizabethan Age saw the use of brick become general. Stone had been used in some districts; the Jews who came to England after the Norman Conquest built good, substantial houses with it; examples of these remain in Lincoln and Bury St. Edmunds, still known as "Jews' houses." In the age which saw laid the foundations of England's oversea Empire the conditions at home were favourable to the creation of homes which bore no resemblance to the medieval fortress, homes with gardens round them, planned upon lines designed to satisfy the eye, accustomed to the new conceptions of beauty released by the Renaissance the revival of classical art and learning. Hitherto, the glory of English architecture had been revealed in cathedrals, churches, colleges, the halls of knightly orders, the meeting-places of guilds.

England the Home Land

Henceforward it is in home-building that the English excel. The hall, which had been the chief feature of all big houses from Anglo-Saxon times, was now merely one of several large rooms. In the hall the household had been once accustomed to gather for meals, servants and all, but already this practice was dying out in the latter half of the fourteenth century. There is a reference to this in the famous poem by Piers the

Plowman, a severe critic of the faults of clergy and nobles. "Now," he wrote :

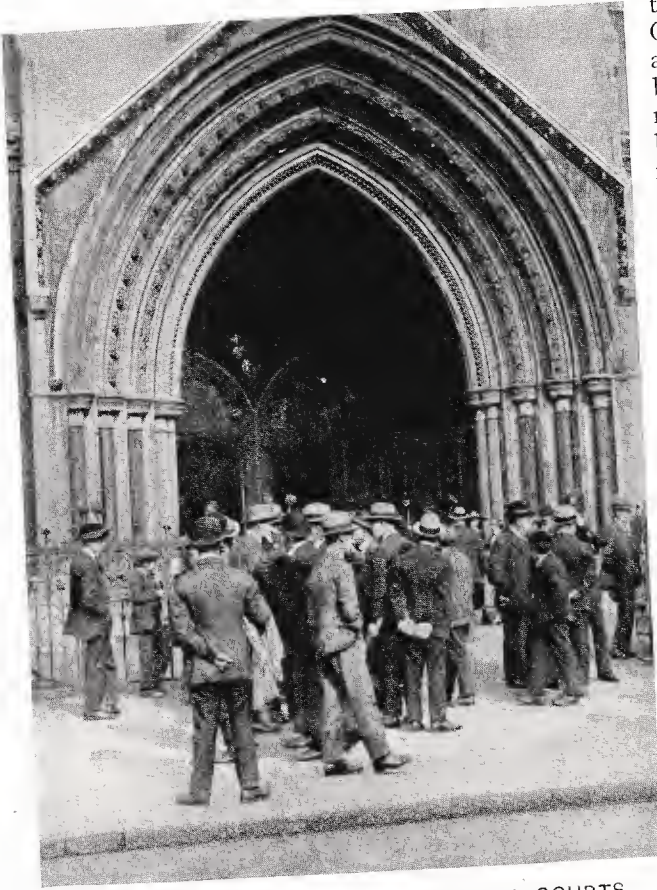
Now hath each rich man made it a rule to eat
by himself
In a private parlour so as to avoid the poor.
Or in a chamber with a chimney; and
abandons the great hall
Which was made for meals to be eaten therein.

The hall had, therefore, lost its importance; the Elizabethan architect recognized this, and began the process of diminution which has led to an entrance passage being called a "hall." Because their far-off ancestors stepped into halls when they entered their houses, the dweller in the smallest suburban villa keeps up the title, applying it to the narrow passage where he hangs his hat and coat on a stand and from which he enters his dining and drawing-rooms.

Ingle-nooks and Sea Coal Fires

When the dining-room came into use Piers the Plowman has told us; it is less easy to decide the date at which the withdrawing-room began to be known by that name. It was for use when dinner was finished, while the servants cleared away.

The poet's mention of "a chamber with a chimney" as a feature of a rich man's house reminds us that, as in all primitive dwellings, examples of which may still be seen in South-eastern Europe, to go no farther, the fire was first of all lighted in the centre of the hall, and the smoke expected to escape through a hole in the roof. It was in Norman times that the "mantle" was invented, as a contrivance for collecting the smoke and leading it upwards: hence the word "mantelpiece." The name was given because the arrangement had the appearance of a cloak or mantle. "Chimney" in those days meant a fireplace, as it does still in France. By degrees, as it became necessary to put in what we call chimneys for the carrying of the smoke away, the word altered its meaning and was applied to the flue instead of to the fireplace itself. The



SENSATION SEEKERS AT THE LAW COURTS

Whenever a notable case is being tried curiosity and professional zeal draw large crowds of the ordinary public and of photographers to the main entrance of the London Law Courts to see principals and witnesses make their entrances and their exits

chimney corner—that is, the fireplace corner—was a favourite seat in the English farm-kitchen or small squire's hall. It allowed anyone who came in shivering to get as near as possible to the blazing logs. The custom of sitting round the fire, which had begun when the fireplace was in the middle of the room, could thus be kept up on three sides even after the "chimney" was built against a wall. Wood was in general use for heating until the end of the seventeenth century. The English cherished one of their characteristic prejudices against coal; they believed its fumes were poisonous and were certain to suffocate those who breathed them. They actually made

the burning of it illegal. Gradually sea coal fires, as they were called, because the coal was moved by water, came to be used in big houses and in the public rooms of inns, and no deaths were recorded. At last coal took the place of wood almost entirely and everyone was at liberty to warm himself at his own hearth, not only those who had inherited or purchased this privilege.

Another luxury that had to be paid for, even as late as the nineteenth century, was that of having glass in house windows. This came in while the Elizabethan style was maturing; before that, windows, or "wind-eyes," as they were called originally (from being openings to let in the wind, that is to say, the fresh air), were either mere openings shuttered at night for safety, or else were covered with some more or less transparent substance, such as linen or horn. After glass had become common, a

Chancellor of the Exchequer, on the look-out for new taxes during a period of costly foreign wars, imposed a tax on windows that were glazed, and this yielded so much that it was raised and raised until, during the Napoleonic wars, it got up to nearly ten pounds a window, with the result that many could not afford to pay it, and had to let some of their windows be bricked up.

The style of English house which followed the Elizabethan was of a more classical and formal character, less indicative of the Englishman's love of his home, the outcome rather of a desire for showiness and pomp. What is called Queen Anne architecture brought back the English spirit, and the

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influence of that union between pleasant proportions and the subdued red of brick was active almost until the reign of Queen Victoria began.

Then came a period of debased house-building, of featureless fronts and pretentious, uncomfortable interiors, of stucco-fronted houses in rows, all alike in gloomy ugliness and made of the cheapest materials. The increase of population in and around cities created an urgent demand for new suburbs; these were mostly made by jerry-builders, who defaced the country with streets of mean little brick-boxes, jammed closely together, deprived of all amenity, unless a scrap of so-called garden could be dignified with that title.

The Englishman's "practical sense"

would not allow him to control the jerry-builder or to limit his freedom except so far as concerned certain regulations of a technical nature.

Inspectors were appointed to insist upon compliance with these, but no attempt was made to enforce a standard of sound construction, or to prevent the eyes of those who had been trained to better things from being offended by the hideous blankness and rawness of houses built merely to sell. Few, indeed, felt any discomfort. The well-to-do had their "eligible residences" erected in the same dreary style which had given birth to the "villa," and had set up in villages, alongside cottages of real beauty, brick and slate monstrosities suggesting a lamentable lowering of taste.



AT THE SWEARING-IN OF A LORD CHIEF JUSTICE

Tremendous dignity pervades the scene when a Lord Chief Justice is sworn in by the Lord High Chancellor. Seated on a raised dais, with a row of scarlet-robed judges of the High Court behind him, and rows of King's Counsel within the bar below him, the Chancellor administers the oath to the new "Lord Chief," seated at his left hand

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That suggestion does not, however, survive examination. The English as a nation have never been possessed of taste, nor have they ever submitted, as the French have done, to the guidance of the artist and the expert in art. The results of such submission are by no means all that might be desired, but they do give the impression that the French are a more artistic race.

English Taste Swayed by Fashion

That is not a correct impression. There are at any given moment, and there always have been, a larger number of persons gifted with taste in England than in France. But in France these persons are listened to, their judgements are respected, they are invited to give their opinion when any question of taste is to be settled; whereas in England no attention is paid to them, they are outside the main stream of the national culture.

The English are, and always have been, ruled by fashion rather than by taste. They are quite capable of "loving the highest when they see it," if the highest happens to be the mode of the hour. They are equally capable of sinking to the depths of tastelessness, and being content there, so long as they feel that they are "doing the right thing." Frequently they have passed from one extreme to the other without being conscious of any incongruity between the fashion of yesterday and that of to-day.

Swing of the Pendulum

Thus, in domestic architecture, they accepted the delightful conceptions of the Elizabethan builder, which would, one might reasonably suppose, disincite them for the heavy and pompous, yet they were not less pleased with the inflation and vacuity of the style which came next.

Lie heavy on him, earth, for he
Laid many heavy loads on thee

were lines from an epitaph on Sir John Vanbrugh, an architect (as well as a playwright) of the period which left such monuments as Blenheim, the home of the famous Duke of Marlborough, and

Castle Howard, another noble "family seat." When the charm of the eighteenth century manner in architecture gave way to the ugly and inane, there was no resistance on the part of the English. They bore with the jerry-builder's brick-boxes. They uttered no audible protest against such a style of house-building as prevailed at the time when the market gardens of South Kensington were turned into a semi-fashionable suburb of the capital. They even suffered the Albert Memorial.

It is true that after this lapse into barbarism there came a reaction. The taste of the few revolted so violently that they were able to swing the fashion round to seemliness and harmonious design once more. A new generation of architects arose who set before themselves an ideal not inconsistent with that of the Elizabethan and Queen Anne periods. Even a suburb, Bedford Park, in the west of London, was given the charm of symmetry and pleasing lines by the talent of Norman Shaw.

Town-Planning Movement Begins

New country houses began to be built, not unworthy to be seen beside those of earlier times. Even in cities some attempts were made to improve upon the wretchedly unimaginative tradition which had prevailed too long both in large buildings and in dwelling-houses. A town-planning movement attracted attention, the idea being to avoid the muddled and undignified aspect of all the centres of population which owed their origin to the industrial development of the nineteenth century. Garden cities and garden suburbs were built.

It might well have seemed to an observer unacquainted with the character of the people that English taste was changing, especially when the revival of agreeable architecture was looked at in connexion with other signs of the times. The drab self-satisfaction of the Victorian Age, its smug respectability, emotional dryness, and dread of any art-form which could not be squared with conventional morality and "common sense," had yielded to an alert curiosity, a longing for fresh



LEGAL LUMINARIES LEAVING THE ABBEY FOR THE HOUSE OF LORDS

The judges' pageant at the end of the Long Vacation is generally attended by a large crowd of spectators as it passes, after a special service in Westminster Abbey, from the Poets' Corner doorway to the House of Lords, where the Lord Chancellor presides at "breakfast." To witness this procession in all its dignity is to appreciate the full meaning of "the Majesty of the Law"



CEREMONIAL RE-OPENING OF THE LONDON LAW COURTS

The legal year, beginning in October, after the Long Vacation, is re-opened with services in Westminster Abbey and Westminster Cathedral, after which the judges, headed by the chief legal dignitaries, the Lord Chancellor in his robes of office, and the Lord Chief Justice, walk in procession to the House of Lords. A procession of judges also takes place in the hall of the High Court of Justice in the Strand



SCARLET AND STEEL STILL CAPTURE THE ENGLISH IMAGINATION
 How deep-rooted in the English is the love of dignified display may be gauged by the crowd that daily assembles at Whitehall to witness the ceremony of the changing of the guard. Even during the Great War, when khaki was the only wear for the Army, the Life Guards retained their gorgeous parade uniform of scarlet tunic, steel cuirass, white breeches, jack boots, plumed helmet and many another brilliant trapping

experiences, a readiness to welcome the new and, above all, the unintelligible, provided that this had in it some hint of hidden meaning only to be penetrated by the discerning few.

The swing-back from Victorian standards had begun in the eighties, when Oscar Wilde, following in the footsteps of Ruskin, and giving to Ruskin's teaching more than a touch of the bizarre, recalled to the educated English mind the conception of ideal beauty and started the cry for "Art in the home." The consequences of the brilliant, wayward, not quite normal Irishman's eccentric agitation were many and various. "Art" became a trade description. A painted drain-pipe was an "art umbrella-stand." Serge of the "greenery-yallery" shade, supposed to typify the Wilde movement, was called "art serge." Fans and peacocks' feathers were known as "art decoration." Those who took art in this sense were nicknamed aesthetes,

and the aesthetic craze was satirised by Du Maurier in "Punch," and by W. S. Gilbert in the immensely popular Gilbert and Sullivan opera "Patience," thus gaining vastly increased notice.

While much of it was mere folly and the deliberately egotistical humour of a man resolved to tickle the public ear, while it may have contained a seed or two of harm (as many were inclined to think after Wilde's disastrous end), the aesthetic movement had certain very good effects. Working away quietly all this time at carpets and curtains and wallpapers was an idealist, William Morris by name, who translated into action the principles laid down by the dealer in paradox who was amusing "the West End." No two men could have been less alike. Wilde was essentially a talker. Morris, though he practised as a poet, and wrote occasionally in prose as well, was essentially a worker. The real Wilde was overlaid by

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affectations. The real Morris lay on the surface for all to see, and for all who could discern character to admire. Yet they were doing the same work, they were in agreement as to principles, each in his way served Art and helped to bring about the change in English fashion, of which one ramification was the improvement of domestic architecture.

With this went a decided alteration for the better in furniture and decoration generally. Fashion, at the bidding of the tasteful few, decreed that old chairs and tables were vastly superior to new; that old dressers lent a charm to rooms, while the modern sideboard made them look "ordinary." Old furniture shops did a thriving business, farmhouses and

cottages all over the country were searched for "antiques." The furniture-makers fell into the trap laid for them and, instead of producing pieces of good design and workmanship which might have been justly compared with the old, they slavishly copied the old patterns in a hasty, slipshod way, and made their wares even more repellent to persons of taste than they had been before. In the patterns of chintz and cretonne, in the coverings of floor and wall, in the gay lightness of effect which was aimed at as a relief from the solidity and dullness of the Victorian interior, could be seen results of the work of Morris and Wilde.

By slow degrees the revolutionary spirit spread from the home to the



ENGLISH GENTLEMEN ATTIRED IN OLD-WORLD COURT COSTUME

Royal levées afford a convincing illustration of the Englishman's native liking for elaborate costume. Officers of the household and the royal servants wear conspicuously brilliant dress. Officers of the Services don parade uniforms, and civilians wear a court dress, recalling a past age, of black silk velvet knee-breeches, silk hose, and buckled shoes, velvet coat with cut steel buttons, cocked hat, and steel-hilted sword



THE STATE COACH IN THE ROYAL PAGEANT AT THE RE-OPENING OF THE ENGLISH PARLIAMENT
The ornate ceremonies which accompany the opening of Parliament originated far back in the remote past of Parliamentary history. In the gorgeous State carriage, resplendent in gilt and colour, sit the King and Queen in regal robes, followed by a magnificent escort. The route from Buckingham Palace to Westminster is invariably lined with a vast gathering, and thunders of applause go up as the dazzling cortège sweeps majestically onward to the Houses of Parliament

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picture galleries. A visit to the Royal Academy had long been the extent of the tribute paid by the comfortable classes to Art. When they had conscientiously explored each room at Burlington House, excepting water-colours and black-and-white, "which don't really seem like pictures at all, you know," they felt that they had discharged a duty which they owed both to themselves and to the ideals which the Academy was supposed to represent. Then they were equipped with conversation for the dinner-table; then they could take part in the discussion which usually went on about "the picture of the year," and could express their belief that the lady had been cheating, or that the husband did intend to drive the repentant wife out of the house. Popular favour was reserved for the pictures which "told stories," or, better still, which suggested stories and left their exact meaning to be talked about.

Convention of the Royal Academy

A remark which expressed very happily the attitude of mind common to the mass of visitors at Burlington House was that of an oldish lady who, looking affectionately at a canvas, observed to her companion: "They may say what they like, but a dog does improve a picture."

The Royal Academy was thus the supreme arbiter in painting and sculpture. To be elected a member of it was the only distinction for which an artist could hope. Once elected, his reputation was secure. Left outside of it, his works refused admission, he was labelled "failure." Only a man like Whistler could stand up against this crushing fate. Even those who began as rebels against Academy conventions and authority ended usually by taking their places at its board. Millais, whose best work was done while he belonged to the Pre-Raphaelite Brotherhood, died as President of the R.A. and a popular portrait painter, leaving a considerable fortune.

The first sign that the power of the Royal Academy was declining came from a group of painters who promised

support to the proprietor of a new exhibition at the Grosvenor Gallery. This was during the aesthetic craze and was reckoned a feature of it. The style of painting was not really different, however, from that which prevailed on the walls of Burlington House. It was left to the New English Art Club to sound the drum of revolt, and to destroy academic domination.

Revolt Followed by Iconoclasm

For it was soon recognized by all who had any judgement in painting that in the Club exhibitions there was not merely eccentricity, but genuine power, and a vastly higher standard of both effort and achievement than could be found elsewhere. For all this the English reluctance to change fashions kept the Club for a long while in the position of a half-comic, half-irritating "terrible child" of the Art world.

By the time that opinion generally had come round to that of the very few critics of acumen who had steadily welcomed the new school, there had come into the field such a host of experimenters, iconoclasts, mountebanks, and posers that the unhappy public did not know what to do. To Impressionism succeeded Futurism, and to Futurism Cubism, and to Cubism some other "ism." It was hard to tell whether the exponents of the new methods were in earnest, or whether they were taking advantage of the general ignorance about drawing and painting to play off a practical joke.

Virtue in the Unintelligible

In a marvellously short time they managed to terrorise the critics, heretofore the most faithful upholders of the Academy tradition, into a complete reversal of their former attitude. Instead of condemning every attempt to avoid the conventional, they now praised the wildest innovators in extravagant terms. A large part of the public followed them, not without misgiving, but convinced that, whatever the fashion might be, they could not do wrong to keep up with it, since fashion in such matters was their only guide.

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It has seemed worth while to sketch at some length this amusing illustration of the English passion for "doing the right thing" because, until one fully understands how strong that is, one finds much that is puzzling both in their history and in their conduct to-day. As in Art, so in other matters, the "right thing" is apt to change, and so it has often happened that the national character has appeared to change also. For example, it is said now, and said with truth, that the Englishman cannot bear to be conspicuous in his dress. The clothes he wears are prescribed for him in every detail. He must avoid

any departure from what is usual at the moment. In general, the prevailing note in the dress of Englishmen has been for a great many years a note of subdued tone. Fathers still give their sons the advice of Polonius to Laertes :

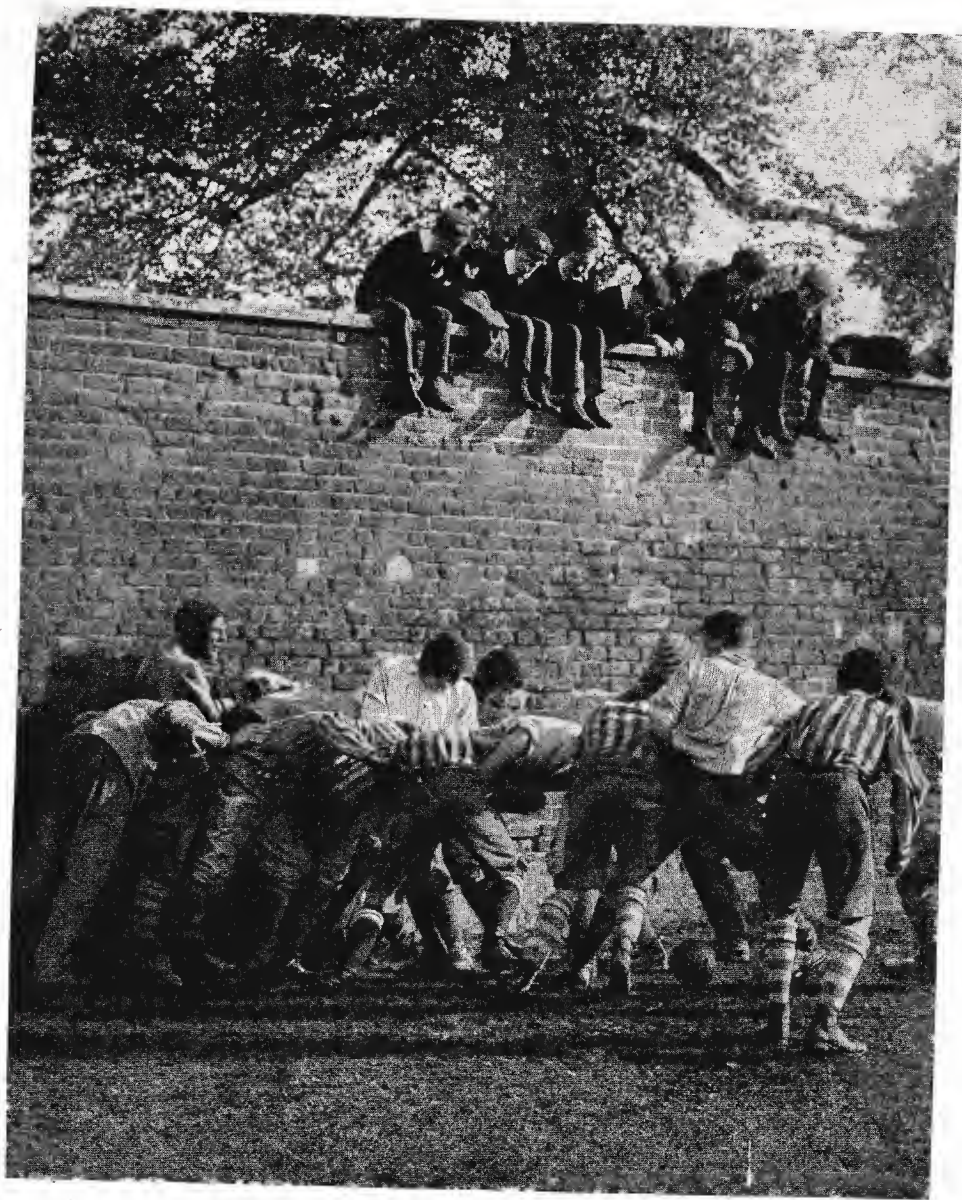
Costly thy habit as thy purse can buy,
But not express'd in fancy; neat, not gaudy.

Has this been the fashion of Englishmen's dress, then, since the days of Shakespeare? By no means. In the eighteenth century fancy was given full play. Men of the leisured class gave up a good deal of time to choosing the colours of their coats. Dress claimed a



ROLL CALL OF ETONIANS ON THE FOURTH OF JUNE

In black coats and conventional "toppers"—Eton's traditional uniform—the boys have assembled in the western yard, where "absence" is being called by the headmaster. The Fourth of June is the occasion on which Old Etonians testify their affection for their Alma Mater. A procession of boats is a notable feature of this eventful day, which is closed with a fine display of fireworks



FAMOUS WALL GAME IN PROGRESS AT ETON

Certain public schools possess their own rules in connexion with football, of which game Eton has two varieties, the Field game and the Wall game. The latter is played on S. Andrew's Day, when Collegers and Oppidans meet in annual encounter. No goalposts are used, and the scrimmages take place chiefly alongside a high wall, which provides an excellent stand for spectators

Photo, Horace W. Nicholls

considerable part of their thoughts. In the comedy "She Stoops to Conquer" two young men discuss the suits they shall wear, the "white and gold," or the "plain brown with the ventre d'or waistcoat," or the "embroidery." Goldsmith, the author of the play, was very proud, we know, of a "bloom-coloured" coat that he had made for

him in one of his periods of prosperity. Later came the age of Beau Brummel and the other "dandies" who followed the fashions which he set. Again, all who could afford it, and who moved in the society which considered such matters important, spent much money and much time upon the adornment of their persons. This lasted until nearly the



ETON'S AMATEUR FIREMEN PRACTISING HOSE DRILL

Apart from the belt worn round the black tailed coat, the immaculate appearance of the Etonians suffers little change when undergoing a course of instruction as firemen, which they receive under the guidance of the chief of the Eton Fire Brigade. The need for an efficient body of fire fighters who are always on the spot is one that the school authorities fully appreciate

middle of the nineteenth century, up to which time it was common to see men of "the highest fashion" wearing jewelry in such profusion as would now cause disgust and contempt. Rings, chains, pins, were necessary accompaniments of the dress of the young "man about town." When Penderennis went home from the University, his mother saw on his dressing-table "a quantity of lovely rings and jewelry." He was "said to wear rings over his kid gloves," and though he denied this later on, he could not deny that "he was rather a dressy man and loved to array himself in splendour." He and other undergraduates would indeed "dress themselves out with much care in order to go

and dine at each other's rooms." Nothing would be denounced as more un-English by the undergraduate of to-day.

What would the present House of Commons think of a member who appeared in it dressed after the manner of Disraeli? He was not of English blood, it is true, but he had been brought up and sent to school in England; he had lived among English people all his life. He was merely following the fashion of the day. So we see that a characteristic which is now believed to be ingrained in Englishmen—dislike of anything but the most quiet and inconspicuous clothes, horror of jewelry, disdain for anything like

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personal taste in clothes as contrary to "good form"—is really a growth of the last sixty or seventy years. It might give way at any moment, if the fashion were to be attacked as vehemently as was the Royal Academy fashion in Art; another period of fanciful and extravagant dress for men might set in.

The inborn conservatism of the English, which shows itself now in caution, now in attachment to whatever is in use, is divertingly illustrated by the dress of men. In this we see the disinclination to adopt any change which means breaking with any habit or institution to which they have grown accustomed. They prefer to graft the new on to the old, to make the alteration so gradual that it occasions no shock. Thus we find that whenever a new pattern of garment has been introduced, it has not replaced the older pattern but has been added to it. The first

garment worn by men, so far as we can discover, was a tunic, reaching not much below the waist. Then came the shirt, worn over the tunic, which was then turned into what we call the under-shirt or vest. The earliest coat was the waistcoat, worn over the shirt, then came a coat known as a frock or cassock, worn outside the waistcoat.

Finally, the overcoat was brought into use for those who were making long journeys on horseback or on the top of coaches. It was in the beginning heavy and voluminous; it usually was made with a number of capes on the shoulders; to have worn it except when travelling would have been considered effeminate. They became lighter, however; Lord Chesterfield and Lord Petersham invented those which were called after them, as Lord Spencer invented the short jacket, now usually a knitted jacket, known as a "spencer." This was in the same age which saw the



DISTINCTIVE DRESS OF THE SCHOLARS OF CHRIST'S HOSPITAL

Scholars of Christ's Hospital, familiarly known as the Bluecoat School, wear a long blue coat, with a leather strap round the waist, knee breeches, yellow stockings, square-toed shoes with buckles, and white bands. In addition to its pleasing appearance, this uniform serves to mask differences in the social standing of the boys. The school was founded by Edward VI. as a kind of orphanage

Photo. Robert J. E. But



OFF TO THE PLAYING FIELDS FOR THE ANNUAL BALL GAME

Founder's Day is celebrated at Harrow each tenth of October, a special feature of the day being the Ball Game. During the Christmas term, mud-bespattered teams are often to be seen playing this puzzling variety of football, essentially Harrow's own, in which the big, clumsy ball, not unlike a footstool, may be kicked and handled, as in Rugby football.

invention of the sandwich, meat between two pieces of bread, by the peer who bore that title, and some wit wrote these lines :

Two noble earls, whom if I name some folks
might call me sinner,
The one invented half a coat, the other half a
dinner.

When the long riding-coat had its skirts turned back for convenience, they were fastened to buttons in the small of the back. The buttons on the back of morning-coats, frock-coats, and dress-coats are survivals of that habit of turning back the front of the long coat so as to keep the knees clear of it. Originally there was a double row of buttons ; by degrees they were reduced in number until they came down to two, though menservants' livery-coats still have sometimes more than that. When the skirts were cut away altogether the "cut-away coat" came into existence,

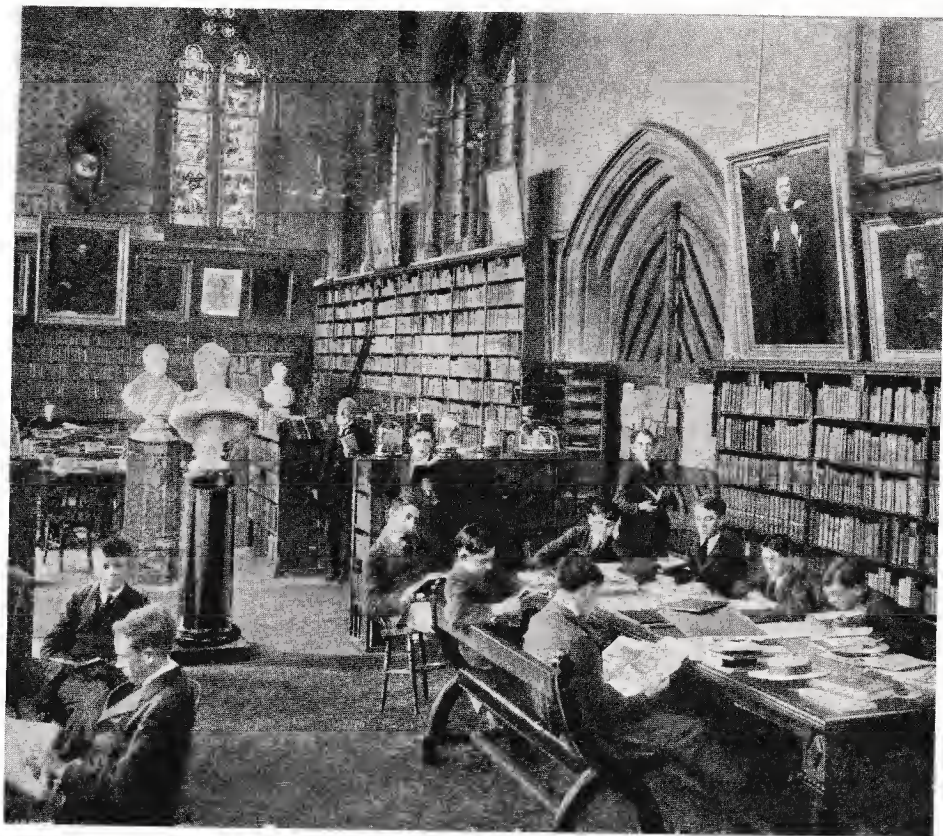
very much the same as the morning-coat of present-day fashion. Then it occurred to some daring innovator to cut away still more of the "skirts," leaving only a pair of tails at the back. This resulted eventually in the "swallow-tail" coat, now worn in England for evening dress and in what is called the Windsor uniform, a peculiarly hideous coat, embroidered and ornamented, which was at one time the regulation wear for those who waited upon the sovereign and may still be seen at Court assemblies. The short coats now in common wear are descended from the cut-away. In the country this was worn short with large side-pockets for game or other bulky contents ; the transition from that to the tailless coat was easy.

The present-day lower garments of men have been evolved in the same gradual way. Breeches reaching to and

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fastened at the knee succeeded the "hose" of the fifteenth and sixteenth centuries, those close-fitting leg-coverings which stretched from feet to waist. In Stuart times these became more baggy, and later they were brought farther down the leg, so as to leave very little of the calf showing. But not until the early years of the nineteenth century did trousers make their appearance, and they had to struggle against a great deal of opposition. At certain colleges in the University of Cambridge undergraduates who dared to dress in them were subject to penalties. Attending chapel in trousers was not counted; the wearers were reckoned as absent and fined. For many years an ingenious compromise between trousers and knee-breeches held the field; this was the skin-tight form of leg-covering

often referred to as "continuations." That the English have more interest in and liking for elaborate costume than is generally supposed in this age is proved by the persistence with which ancient costumes are kept up. The wigs worn by judges, the smaller wigs of barristers and their gowns, the plumed helmets of cavalymen, the cocked hats with feathers worn by field-m Marshals, the wearing of swords and scarves and other trappings entirely useless by officers of the Army and Navy, all testify to a love of dignified display. At Court especially this is evident. The Yeomen of the Guard retain their old finery, the officials are in costumes scarcely less conspicuous than those of the royal servants, parade uniforms are worn by all who possess them, even civilians are required to



HARROVIANS ENJOYING THE ADVANTAGES OF "THE VAUGHAN"

The beautiful and well-equipped Library of Harrow, named after the eminent headmaster, Dr. Charles John Vaughan, is used as a club-room as well as a reading-room by the boys, and it is here that the Harrow Debating Society holds its meetings. Its walls are lined with many portraits of great Harrovians, for the School on the Hill is justly termed the "Nursery of Politicians"

dress themselves according to rule in knee-breeches and silk stockings. Until lately they were compelled also to carry swords and to wear a special coat; now the ordinary dress-coat suffices.

This insistence on Court finery goes back to the days when George I. and his successors brought with them to England all the fussy ceremonial of the small Hanoverian monarchy.

Fussy Pomp of German Princelings

By the Court Chamberlains of these German princelings, now become sovereigns on a vaster scale, it was considered improper that anyone should approach the throne save in a costume strictly regulated, and that tradition has not yet been destroyed, though, since English kings and queens have taken to mixing so much more freely with the people of all classes, they have grown accustomed to conversing with men and women in all kinds of attire—workers in factories, miners in their pits, farm labourers in the fields, crowds at railway-stations, dwellers in cottages and little houses in the mean streets of towns.

This growth of a more intimate relation between royalty and the people is partly the natural outcome of the system which places a king or a queen at the head of a group of nations attached firmly to democratic institutions, but it is partly due also to the character of the reigning family. The first two Georges did not identify themselves with the nation. They could scarcely speak the English language. All their habits and prejudices were German.

"Farmer George's" Popularity

It was George III. who made the monarchy popular once more. That he was a good husband and affectionate father, that he liked to be among his subjects, that he was interested in farming, that he would talk to anyone he happened to meet just as any other old gentleman might—these things weighed more in the English estimation of him than his attempt to revive despotic rule, his shameful mismanagement of national business, the widespread corruption by means of titles,

pensions, and offices which he used to maintain his power. He was beloved as a man; his follies and crimes as a king were forgotten.

George IV. might have inherited his father's popularity if he had possessed any good qualities to offset the mean profligacy and stupid ill-nature which culminated in his efforts to get freedom from his wife. She was a woman from whom any man might have been pardoned for desiring freedom, but her husband put himself in the wrong from the beginning, and he was as heartily detested as his father had been loved. William IV. was mildly popular, and following him came Victoria, who, after nearly making the English incline to a republic, ended by leaving the monarchy stronger than it had been since the age of Elizabeth. At first Victoria made an affecting impression by her youth and girlish charm; this was not effaced by her unpopular marriage with a prince of Saxe-Coburg; in time the Prince Consort wore down his unpopularity, and when the Queen was left a widow the nation's sympathy went out to her in fullest measure.

Diamond Jubilee of Queen Victoria

Her obstinate seclusion took a long time to provoke impatience, but it did at last change sympathy into a feeling that a sovereign who took no part in the life of the people might easily be dispensed with. However, all this was changed once more during the latest years of her reign. She became the favourite that George III. had been. At her Jubilee and Diamond Jubilee festivities the affection and respect which she inspired were shown in every possible way. Millions of men and women were moved by a personal regard for the little old lady whom they saw driving among them. Now her devotion to the memory of her dead husband, a devotion which had before been resented, appeared touching and seemly. Never before was the death of a sovereign mourned so genuinely by so vast a mass of people distributed all over the world. King Edward's

THE CHARM OF RURAL ENGLAND



Smiling at her churn, this Isle of Wight dairymaid might have inspired one of Herrick's lyrics, so little has her type changed

Photo, Horace W. Nicholls



In the stackyard where they have been scratching among the straw the dairymaid's fowls come scuttering round her for their morning feed

Photo, Horace W. Nicholls



"Elevenes" is an institution in England—a pause in the forenoon's toil for a smoke and a snack and a game with the children

Photo, Horace W. Nicholls



Harvest time is good—bringing extra money for the hands and fun for willing helpers like these Suffolk girls stooking oats at Huntingfield

Photo, Horace W. Nicholls



Round the field in ever narrowing circles the horses draw the whirring machine which reaps the standing corn and binds it into sheaves



Yet old methods die hard in England, and still, as here in the Isle of Wight, reapers bend over their scythes and hones ring upon blades

Photos, Horace W. Nicholls



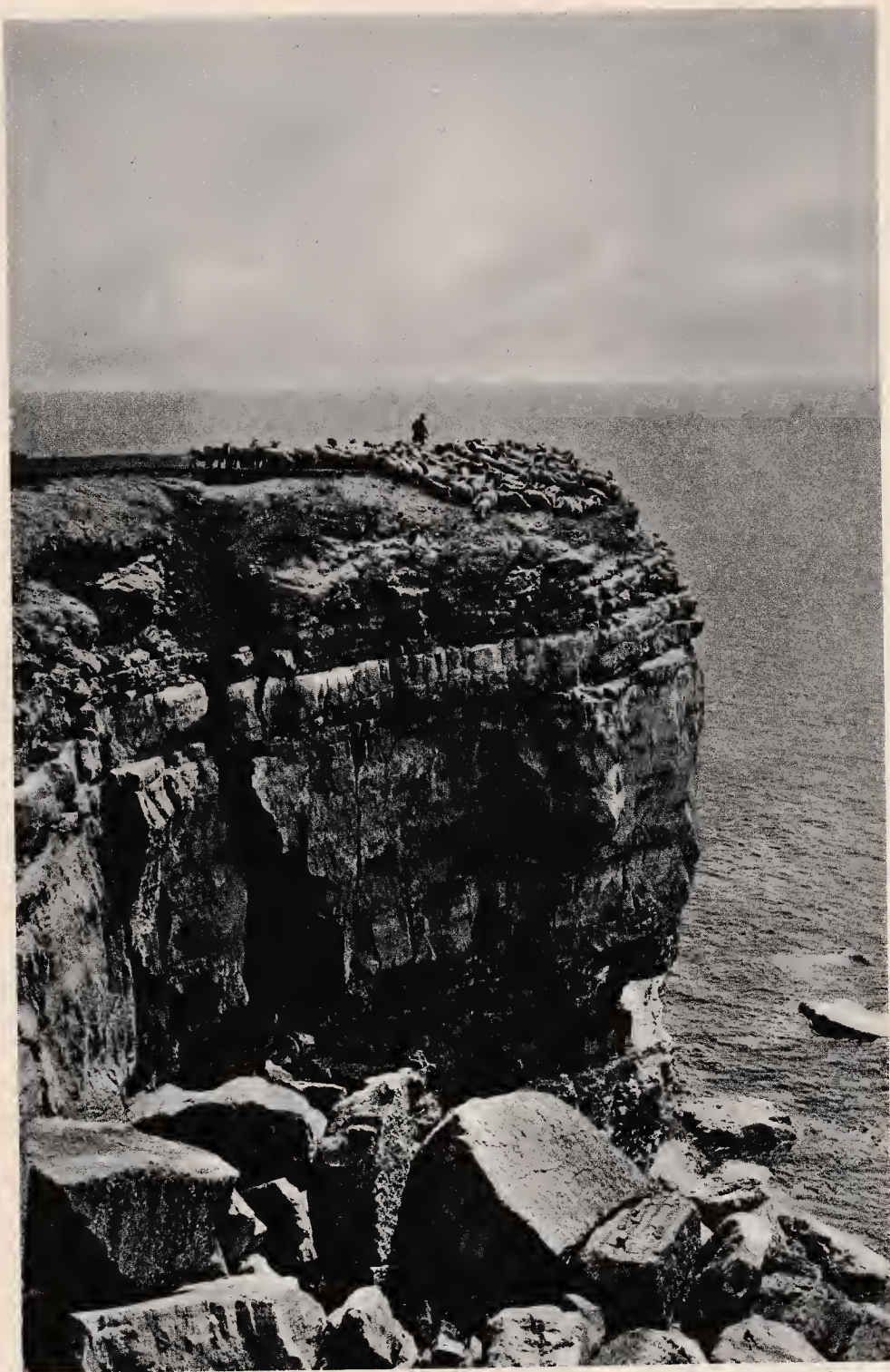
Careless of competition the cobbler "sticks to his last" at Wigmore, hammering away in the sun outside his timbered Herefordshire cottage

Photo, A. W. Cutler



A Shropshire lad. His work done, he regales his wife with news from "The Daily Mail" while his child wistfully eyes the pictures

Photo, A. W. Cutler



*Sure-footed sheep graze fearless on the very edge of Portland Bill,
with the waters of the English Channel below them and all around*

Photo, A. W. Cutler



*Very striking is the coastline about Watermouth in North Devon .
at low tide a playground rich in treasures for small folks on holiday*

Photo, A. W. Cutler



Tobacco rather than love seems to be the quest of this Worcestershire peasant gazing up at the eyes of the lady at the casement above

Photo, A. W. Cutler



Old age is "in the picture" in Worcestershire. Here, at Little Comberton, Darby and Joan enjoy their mellow evening together

Photo, A. W. Cutler



Thirsty after a day's haymaking at Bradford Peverell, these sons of Dorset agree with Autolycus that "a quart of ale is a dish for a king"

Photo, A. W. Cutler



Connoisseurs. Worcestershire domestic architecture is admirably represented in the Plough and Harrow Inn at Aston-under-Hill

Photo, A. W. Cutler



Loveliest among its peers is the Somerset village of Luccombe. The street climbs up to Exmoor, and from the cottages stags are often seen

Photo, A. W. Cutler



Nestled in trees at the foot of Exmoor, not far from Minehead, this enchanting cottage at Selworthy Green is a haunt of ancient peace

Photo, A. W. Cutler



*Fittleworth in Sussex is a part of England especially resorted to by artists—why, this photograph makes clear.
The Swan Inn has quite a gallery of pictures painted there by men of international fame*

Photo, Horace W. Nicholls

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popularity rested upon a different basis and was hardly so general at first. As a sportsman he delighted all who followed racing; as a "good fellow" he won the admiration of the many who like a prince to indulge himself with the privileges of his position. Short as his reign was, King Edward managed, nevertheless, to gain the general commendation before he died. His share in bringing about the political intimacy with France, the reputation he won as a "peacemaker" and worker for the preservation of peace, his faithful discharge of all the duties of his position were universally acknowledged. He did not himself believe that the monarchy would last out his son's time, but when he died he left it in a condition certainly not less stable than it was when he became king. He had made it a popular institution. Never before had a king won the Derby and led in his horse from the racecourse amid a throng of excited, cheering enthusiasts.

George V., the People's Representative

He was as ready to take notice of "General" Booth or Mr. Will Crooks as of great landlords and prominent ecclesiastics. He liked the society of people who amused him, men and women. He let his genial personality be seen, and his reward was the liking which always goes out to those whose "human" qualities are most in evidence.

The reign of King George has seen the tie between the nation and the Royal Family strengthened and drawn closer. He and Queen Mary have gone among the people far more than any sovereigns in the past. In all the activities of the nation, whether of labour or recreation, they have shown their interest. In many directions they have extended the representative character of their office, acting as spokesmen of the national sentiment. The Prince of Wales has done a great deal, too, to make it improbable that King Edward's gloomy forecast will be justified. Thus while those who take the trouble to think about methods of government are convinced that a constitutional

monarchy is the most convenient, the unreflecting mass are attached to it for personal reasons.

So long as the sovereign is without power and uses the great influence inherent in the office with discretion, so long the English plan seems likely to endure. Certainly there has been no encouragement to alter it to the French or American plan. The only question which is asked in England, whether it be about a system of government or a new method of cleaning boots, is the question, Will it work? If it works, if it saves trouble, there is agreement that it is useful.

English Disregard of Logic

No amount of argument will make an Englishman believe that a new process would be an improvement upon an old one. He does not make reason his guide. In shaping his constitution he acted just as he did when he found that the skirts of his long riding-coat were inconvenient. He did not reason out a new shape of coat. He turned back the skirts and went on wearing the old shape. So in the matter of government if he finds that some law, some tradition, some custom, irks him, he makes a change (after thinking about it for a good long while). So long as he is not inconvenienced, he does not mind at all how patchy his institutions may be, how little they fit themselves into a logical whole.

Obstinate Adherence to Tried Methods

The English have a most complicated coinage, a system of weights and measures which very few of them understand thoroughly and which is the despair of foreigners. For a great many years they have been urged to adopt the decimal system which is in use all over the Continent of Europe and throughout South America, and, for money, in Canada and the United States. No argument has succeeded in convincing them that the change would be to their advantage. Yet if they were to discover suddenly that they lost trade through refusing to fall into line with almost all the other civilized

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nations, they would begin to agitate for the decimal system at once. They are not interested in what there is to be said for a reform. They must be convinced of what it will do. Unless they can be sure that change will bring greater convenience, they would sooner go on as they are.

Besides the coats and trousers of modern Englishmen there are other articles of dress which throw light upon the national character. The silk hat, which came into general use at one time among business men and for social occasions, is descended in a direct line from headgear of Tudor times. The Cavaliers wore one form of it, the Roundheads another; the "bucks" of George II.'s time were seen in a distinctive shape of their own, and so on down to the end of the eighteenth century. Yet when the first top-hat of the modern type made its appearance there was a riot in the Strand (London),

and the wearer was fined for causing a disturbance.

The change, though slight enough, stirred both curiosity and annoyance. Nevertheless, within a short time the top-hat became the regulation wear, and, in spite of its awkward shape and easily-damaged surface, kept its place, just because it was the fashion, for about a hundred years. Even when it had been discarded elsewhere it was retained at Eton, though a more absurd and unsuitable hat for schoolboys could scarcely be imagined. Reason would have caused it to be abolished long ago, but the mass of Old Etonians would be shocked to think that their successors wore anything but the costume of tradition, so it is still compulsory along with the tailed black coats for elder and the short jackets, called Eton jackets, for younger boys.

The adherence to the Elizabethan dress of the Christ's Hospital boys is



SUMMER VISITORS IN QUEST OF OXFORD CULTURE

During the summer vacation Oxford is full of visitors who come to attend educational courses of various kinds, interspersing their studies with engagements of a social nature. The above illustration shows a group of these students who are being instructed by a graduate of the university, one of the quadrangles of Balliol College doing duty for a lecture-room



"SEEING THE LAST OF HIM": A MOCK FUNERAL AT CAMBRIDGE

Cambridge undergraduates are not lacking in ebullience, and a "varsity rag" sometimes assumes immense proportions. In the lamentable event of a popular undergraduate being "sent down" his friends sometimes demonstrate their sympathy by a mock funeral, the victim being escorted to the station by a huge procession of grotesquely attired, riotously hilarious "mourners"

Photo, Scott & Wilkinson

not merely due to the force of conservatism. Apart from its pleasant appearance, its simplicity and convenience, it is of value in masking differences in the social standing of the Bluecoat boys. If all were dressed by their parents, as are the boys at most schools, many would be marked out at once as belonging to the poorer and rougher classes. The uniform wipes out all such differences, and therefore serves a very useful purpose in addition to being agreeably picturesque.

What is known as the "modern English character" has often been attributed to the moulding which it has received in the public schools. This may seem ridiculous when it is considered that only a very small proportion of Englishmen go to public schools. Yet when reference is made to the "modern English character," is it not the character of this small proportion which people mean? It is from the public schools that the governing class is drawn, and it is the governing class which represents the country

abroad. The Americans, being all started in the same schools (with just a few exceptions), are far more alike, in spite of differences produced later on, than the English; the French are more alike. A French or American artisan or gardener or chauffeur will almost certainly be able and ready to enter into conversation with his employer on even terms. Rarely is this so in England, though it is slowly becoming less rare. Therefore, while there are qualities which we think of as being French or American because we find them in people of all ranks, it is less easy to discover such qualities among the English. What are generally considered to be distinctively English qualities are those which are noticeable among the governing class.

Many of these arouse resentment among large numbers of Englishmen as well as among foreigners, who declare that they are made to feel as if the English looked upon them as inferiors. This same feeling is often caused by these same Englishmen among their own



HISTORICAL CORNER IN THE UNIVERSITY TOWN OF OXFORD

From the summit of the beautiful Magdalen Tower, completed in 1507, a structure which for grace and beauty of proportion is hardly surpassed by any other of the Perpendicular period, the old custom of singing a Latin hymn at five o'clock on May-Day morning is annually observed by the college choir.

The graceful figure of the river-girl is seen to full advantage against this picturesque background

Photo, Horace W. Nicholls



GLIMPSE OF ST. JOHN'S CHAPEL AT A BEND OF THE CAMBRIDGE "BACKS"
 On the right bank of the Cam, half a dozen colleges present the famous "backs" towards the river, which is spanned here and there by picturesque bridges leading to the beautiful gardens on the opposite bank. The Cambridge "backs" possess an attraction all their own, the shady walks alongside the river are frequented by innumerable pedestrians, and the river is seldom devoid of pleasure craft

Photo, Horace W. Nicholls



EIGHTS WEEK AT OXFORD: A NARROWLY-AVERTED BUMP

The annual eight-oared bumping races, known as the Eights, take place at Oxford in May during the summer term. Starting at fixed distances, the object of each boat is to bump the boat in front without being bumped by the boat behind. When a bump is effected the two boats involved retire from the race, and the following day the victor starts in front of its victim.

countryfolk. The public school education does, indeed, nourish the delusion that there is a great gulf fixed between the Many and the Few. Out of a thirty-five million population there are round about a million who are in their own eyes, and in the eyes of foreigners representative of the English race to-day. Arnold Bennett, the novelist, before he struggled into the Million himself, wrote about it with penetrating insight: "Their assured, curt voices, their proud carriage, their clothes, the similarity of their manners, all show that they belong to a caste, and that the caste has been successful in the struggle for life."

"Chief among the characteristics of this class," Arnold Bennett went on, "after its sincere, religious worship of money and financial success, I should put its intense self-consciousness as a class. The world is a steamer in which it is travelling first-class. Occasionally it goes to take a look from the promenade deck down at the steerage passengers. Its feelings toward them are kindly.

But the tone, in which it says 'the steerage' cuts the steerage off from it more effectually than many bulkheads."

There was profound truth as well as humour in that outburst. The English upper class, the public school class, has separated itself deliberately from the mass of the nation. This has happened within the last seventy or eighty years. Up to nearly the middle of the nineteenth century the old feudal relation lingered on. It lingered on, that is to say, in rural England. The Industrial Revolution had turned the factory workers into "hands," had destroyed any but what Carlyle called the "cash nexus" between employers and employed. The factory system, however, was then of limited extent. Many trades, such as that of boot making, were still carried on by hand workers in their own cottages or shops. In the country, though the labourer on the land was wretchedly paid and often miserably housed, the "squire" maintained his influence, and very frequently remained popular as well. There was a sentiment

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of solidarity among the different layers of the nation. Something of the feudal theory stuck in people's minds.

This theory was that every man from highest to lowest had his place in the community, his duties and his rights. The baron in his castle owed service to the king from whom his lands were derived. He also owed protection to those who held their lands from him and who lived around his castle, and they were under obligation to march out under his banner when he went to war. Thus all were dependent one on the other, and the more possessions a man had the more responsibilities were laid upon him. This system did not last long after the land became peaceful and orderly. Instead of holding their land from the king, the landlords became the possessors of it, and they let pieces of it out to tenant farmers who had to pay rent.

For a while there remained a class of yeomen farmers who owned their farms; there were also small holders who took advantage of the common lands for

grazing their cattle. Gradually the yeomen of England died out. Their farms were absorbed into big estates, and at the same time the process of enclosing the common lands was being carried on by landowners eager to increase their possessions at the cost merely of fencing in the ground they took from public use. In many districts the public, it is true, made little use of it, let it grow rank, and so gave an excuse to the enclosers.

Thus the land of England, from being owned by a great many people, most of whom were working it themselves, fell into the hands of a much smaller number who, for the most part, let it out to be farmed. So long as this small number of landlords was made up almost entirely of men whose families had been on the same estates for a long time, the feeling towards them was, on the whole, friendly. They had grown up among the villagers who worked for them. They would help a man out of difficulties; at Christmas they gave presents—a pig or a sack of potatoes; their wives sent



OARS AND COX OF A COLLEGE CREW ARRIVING AT THE BOAT HOUSE

While the Oxford University crew is practising for the great Boat Race, the other rowing men are training for the bumping races. Each college is represented, and the boats' positions, at the beginning of Eights Week, correspond with the order in which they finished the previous year. To attain the position of front boat, or "Head of the River," is the zenith of a college boat club's ambition.

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soup and nourishing jelly to anyone who fell ill. In short, they recognized, as a rule, that they had responsibilities towards their tenants, and did their best, according to their lights, which did not perhaps burn very brightly, to discharge them.

New Landlords Oust Old Tenants

But as time went on it brought into being a new class of landlords: men who had made money in trade and wanted to turn themselves into "landed gentry"; men who regarded the relation between them and their tenants as purely business; men who repudiated any obligation to do any more for those who lived on their estates and, perhaps, worked for them than was contained in the legal documents drawn up for their advantage by skilful, cunning brains. Now the disinclination of the young countrymen to stay on the land, which had been showing itself for some while, was intensified. They could see no prospect before them which made it worth their while to stay. Even if they could save enough out of their scanty wages to buy a small piece of land of their own, land was very hard to get. The landowners would seldom part with any. They preferred to let it on lease, so that it would return to them improved in value; it was not worth the trouble of drawing up leases for small holdings.

Depopulation of the Rural Districts

Thus every year more and more land went out of cultivation, the country population became smaller, and larger every year the numbers crowded together under unhealthy conditions in the cities and towns. Now four-fifths of the English people are townfolk; only one-fifth live in villages and till the soil. In France the proportions are two-thirds in the country and one-third in the towns. In Germany before the Great War one-third of the people worked on the land, two-thirds gained their living by urban occupations. Many remedies for the deserted state of the English countryside have been discussed, many plans put forward for attracting people back to it. The danger

of being dependent upon oversea supplies of food is admitted on all hands. Yet nothing is done to ensure the growing of more food at home. The big estates are being broken up, but they are being largely bought by the "new rich." A good many farmers have seized the opportunity, never before offered to them, to become the owners of their farms, but the difficulties in the way of the small holder are as great as ever.

England during the last few years has been "changing hands," but the number of landowners has not greatly increased. When the great change in the ownership of the soil took place after the monasteries had been despoiled of their properties, a wide partition of land was the result. At that period an Act was passed which obliged every buyer of a cottage to add four acres of land to it. A nation of small holders was thus brought into existence.

The City Goes "Back to the Land"

No tendency towards a repetition of that change, which was so beneficial to England, giving her a steady backbone of prosperity while she was acquiring her empire, is visible at present. Of the whole of the land in England and Wales over one half is in the possession of 2,500 owners. Three-quarters of the whole are owned by fewer than 40,000 people.

Among those engaged in city occupations there has been within the last thirty years or so a decided drift "back to the land." The number of small properties in the country within easy reach of London and other cities has gone up quickly. But these are seldom more than week-end cottages, with gardens and perhaps meadows attached. The effect of this desire of town-dwellers for fresh air and pleasant surroundings is to make it even more difficult to keep the worker on the land. The supply of cottages is not nearly large enough; very often the week-end takes one or more of the few which are available in a district and turns them into what is distinguished as a "gentleman's house." Young men brought up on farms could see little



WHERE LONDON LIFE RUNS STRONGLY BESIDE LONDON'S RIVER

Finest of London's thoroughfares is the Victoria Embankment flanking the north side of the Thames between Blackfriars and Westminster bridges. Bordered with plane trees, and, on the land side, with imposing public buildings—clubs, hotels, and charming gardens—it provides a glorious promenade for pedestrians and a spacious roadway for an unending procession of tramcars and motor vehicles

Photo, Donald McLeish

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chance of being able to marry if there was no prospect of their being able to find houses to live in. They went into the cities, therefore, or to Canada.

To those who had been brought up in the country the city offered numerous attractions; the country had the charm of novelty and interest for many who had lived in cities all their lives. Often at first the farm-boy would think with a wistful longing of the fields and woods, the clean air, the song of birds, the quiet evening, and the healthful weariness brought to the worker in the open. Soon he found that the excitements of the streets, the abundance of cheap amusement, the wider companionship, made up for all that he had left behind, and he would become a "townee"

contentedly for the rest of his life. It was the inflow of such recruits that kept up and increased the city populations. It has been fairly well established that city-bred families do not last more than three generations. There is not room for so many children in the crowded towns as there is in the country; they have not the same chance of vigorous existence. Accompanying the growth of the cities there is clearly noticeable a drop in the birth rate.

Old people in England frequently boast that they were members of very large families. A dozen children once formed a medium-sized family. Fifteen was not considered out-of-the-way. Twenty aroused no wonder, only admiration. The height of the houses

built in London from the sixties to the eighties of the nineteenth century, the number as well as the largeness of the rooms, show that households were then very much bigger than they are now. When such houses are divided up into flats they can accommodate three or four, sometimes as many as half a dozen families of to-day. It was the prolific habit of the English which made it possible for them to secure and govern so much of the earth's surface. The sons of the well-to-do needed a wider field for their energies than their own little island could offer. They went to India as officials, they traded in the Far East, they opened up the Dark Continent of Africa, some of them helped to push on the cultivation line in Canada, though too often in that country they were "remittance men," valued far below the Scots who had no resources save their readiness to work. These men, mostly



ONE OF THE SHOEBLICK BRIGADE

Squatted behind his outfit-box, with tins of blacking, bottles of polish, brushes and cloths spread on the pavement beside it, the shoeblick is one of many who minister to the daily needs of the pedestrian in London's busy thoroughfares

Photo, Donald McLeish

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educated in the public schools, some of them at Oxford or Cambridge, some of them with a few years' service as officers in the Army, are the men who have given the world its conception of the English character. They formed a kind of Freemasonry, with certain passwords, certain standards of behaviour. They spoke with the same tongue; their opinions were shaped to one pattern. In politics they might be Conservative or they might be Liberal; there was no real difference between them. They believed in the British race, its capacity, its love of freedom and justice, its divine appointment to rule large portions of the globe. They believed, too, in their own class. They held that leadership was a quality inborn in "gentlemen," and that so long as "the lower orders" would recognize only "gentlemen" as their lords and masters, all would be well. Many of them forgot that their fathers or grandfathers had themselves belonged to "the lower orders," and had pushed their way into the privileged rank by commercial acumen and industry.

Here we see one of the sources of the English aristocracy's strength. It has never been a closed caste. By one door new men could always be admitted to it, by another door many of its younger sons went out to become absorbed in the mass of the population. The aristocracies of Europe have come to grief because they were closed castes. All the children of a baron were barons, whether the title was French, German, Russian, or Austrian. Those who were "in" did their best to keep newcomers out. The English aristocracy has never been entirely out of sympathy

with the desires and sentiments of the nation, and during the last hundred years, at any rate, it has been saved from the reproach and the peril of exclusiveness by creations of new peerages, by the admission into the governing class of all who troubled to



ENGLISH POSTMAN ON HIS DAILY ROUND

Brisk and neat in his red-piped blue uniform, letter-bag on shoulder, and packet of letters in his hand, the postman makes his round, his double knock one of London's familiar and pleasant sounds, always responded to with alacrity

Photo, E. A. Payne

master its passwords and to conform to its standards of behaviour.

The House of Lords consists of about 728 members. Only three or four can show a table of descent so far back as the signing of Magna Carta or the Battle of Agincourt. More than half the peerages have been created within the last century, over 200 of them since 1882. If the roll of peers were carefully analysed, it would be found that at least one-third are descended from families which not long ago were in the lower middle rank of social life. An



"CARNATIONS—LOVELY CARNATIONS!"

Throughout the year the flower-girls, with their baskets of fresh blooms, give lovely touches of colour to the streets of London. The changing blooms they proffer to the passers-by mark the passing pageant of the year

Photo, Will F. Taylor

American writer, praising the English method, which results in an "aristocracy of power instead of the feeble Continental custom of an aristocracy of birth," wrote of the House of Lords: "It is not a house of birth or ancestry, for it is composed to an overwhelming extent of successful men from almost every walk in life. No one cares a fig what a man's ancestry was in this matter-of-fact land if he succeeds, if he becomes rich and powerful." More than seventy peers, he pointed out, were either lawyers or the descendants of lawyers. "The Dukes of Leeds trace back to a cloth-worker; the Earls of Radnor to a Turkey merchant; the Earls of Craven to a tailor; the families

of Dartmouth, Ducie, Pomfret, Tankerville, Dormer, Romney, Dudley, Fitzwilliam, Cowper, Leigh, Darnley, Hill, Normanby, all sprang from London shops and counting-houses, and that not so very long ago."

Even in the latter half of the nineteenth century class distinctions lingered on in England. Feudalism had not yet relaxed its grip upon the national imagination. The English, if they are slow to grasp an idea, are slow also to get rid of it. They still reckoned that a lord was better than a squire (though the squire might, as many do, trace back his lineage to Plantagenet times, while the lord might be the son of nobody); that the squire was better than the parson (unless the parson happened to be the squire's son) and the doctor; that the parson and doctor could look down on the lawyer and the farmer; that lawyer and farmer had the right to consider themselves superior to the trades-

people; and that below the trades-people came those who worked with their hands.

These were no hard-and-fast distinctions such as existed in Prussia, for example. The clergy of the Church of England was recruited mainly from the governing class and to a large extent from the titled and landed classes. A farmer might be a peer's son, a doctor might come of good family with aristocratic connexions. There was no feeling, therefore, that a man could not get out of his class into the one above.

This conception of a social hierarchy consisting of a number of classes, each separated from the other by their speech and manners as well as by their

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occupations and the length of their purses, was losing its hold rapidly in the last years of the Victorian Age. It could not survive the setting-up of money as the only standard of social worth. The South African gold millionaires had a great deal to do with killing it. The adventurers who made vast fortunes by opening out the Rand mines happened to belong mostly to a stratum of the uneducated and totally unrefined. Their ostentation, their Park Lane houses, the readiness of Society to take them up for the sake of their millions, were satirised and caricatured, more or less mercilessly, and the change in public opinion which had been preparing was consummated. From that time onward the tone of feeling towards Society was different, respect gave place to something that was very like contemptuous indifference.

At the same time the work which the public schools had been doing for a long period came to full fruition. Originally intended for the cultivation of the minds of poor scholars, they had in the course of centuries changed their direction and become engines of social rather than intellectual education. Such sayings as that which tradition attributes to the great Duke of Wellington about the Battle of Waterloo being "won on the playing-fields of Eton," and the legend which crystallised round the name of Dr. Arnold of Rugby, representing the influence of the public school as an agent for promoting all that is manly and honourable, "a healthy mind in a healthy body," and so on, superseded entirely the aims of the studious founders, which had been concerned only with learning and piety. The ideal now set up was one of



WHEN THE "PEARLY" KING OF NORTH LONDON DRIVES IN STATE

On work-days his costume is nondescript, but on high days and holidays, when taking his "missis" and the "kid" for an outing, the appearance of the King of the "Pearlies" borders on the fantastic, so lavishly "sewn" is his costume with pearl buttons. The rapid disappearance from Costerland of the bell-bottomed trousers and the display of "pearlies" is a regrettable fact to-day

Photo, Donald McLeish



YOUNG LONDON SUPPORTS THE ANGLO-ITALIAN ENTENTE

In summer-time the ice-cream merchant drives a thriving trade in London. Small boys crowd round his gaudily-painted stall, licking vanilla ice out of thick eggcup-shaped glasses, or absorbing sandwiches compacted of a layer of strawberry or vanilla ice between two wafer biscuits. This trade is mainly in the hands of Italians, of whom there is a large colony in London

Photo, Will F. Taylor



LONDON ART GALLERY FOR THE MAN IN THE STREET

Against the wooden palings the pavement artist has propped the boards on which he has executed his works of art in coloured chalks. Further to awaken the material sympathy of the hurrying passers-by, he writes appeals on the pavement, not infrequently emphasising his plea by the legend, "I am a poor artist!" His drawings are often of a topical character

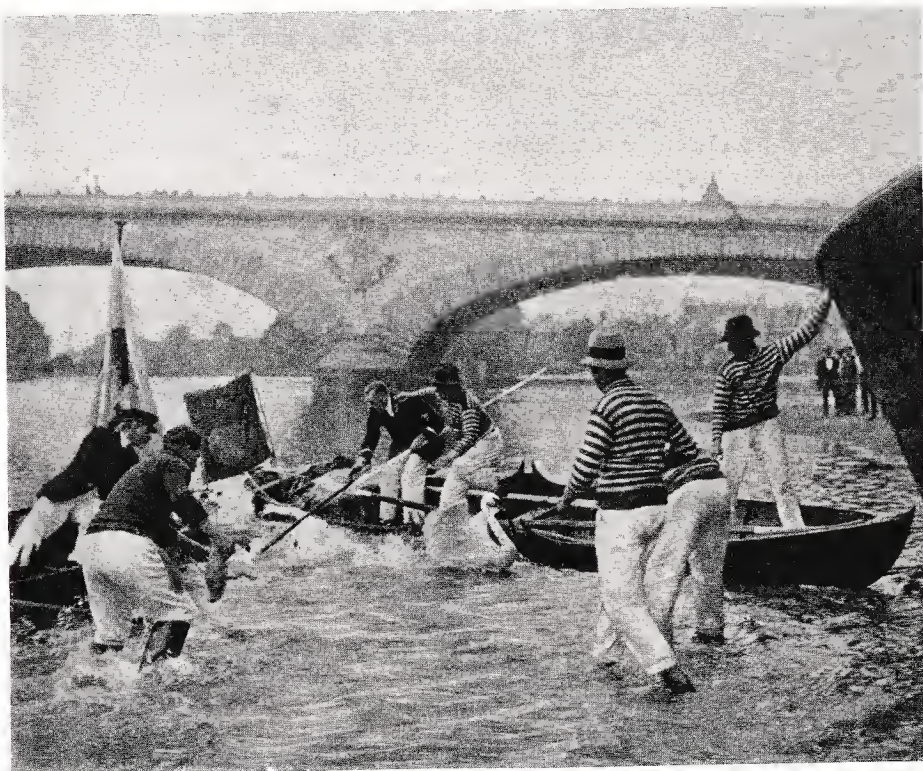
Photo, Donald McLeish

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proficiency in games and general "good sportsmanship." Those boys who had a natural turn for scholarship or who realized that they had their own way to make, and must prepare themselves for the struggle, were permitted to follow their bent, but none had culture thrust upon them. A very small amount of mental exertion was sufficient to pull any boy through without disgrace.

The advantages of the public school system were many. It removed boys

the right accent and could use the right slang, they believed in the public school spirit, they had a genuine desire to "do the right thing" and a genuine dislike of meanness, puffery, ostentation, boasting; they were saturated with the determination never to do anything which was "not cricket" or which, according to the public school standard, would not be "playing the game." They were also class-conscious in a very marked degree. They admitted



THAMES WATERMEN ENGAGED IN A ROUND-UP DURING THE "SWAN UPPING"

Many swans make their nests in the upper Thames. Being the property of the Crown and the Dyers' and Vinters' Companies of the City of London, they are carefully preserved. Each summer watermen round up the cygnets, or "clear bills," and cut distinguishing marks on their bills. Owing to the fight the swans put up, this practice is far from easy, and involuntary duckings are frequent

from their homes during a period of their youth in which they were apt to be restive and unmanageable. It taught them to be clean and active, to delight in their strength, to understand the value of team-work, to recognize a standard of honour. When they left they could, if they had profited by their five or six years' stay, play the games usual among "gentlemen," they had

only one kind of social value—the kind which they themselves possessed. The word for those who did not possess this varied from time to time. At one period it was "cad," at another "bounder." These epithets were applied without ill-humour to all "outsiders."

Thus, instead of a number of classes, there came eventually to be no more than two—at all events, in the

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judgement of the public school class. There were those who spoke in the same way, used the same language, wore the same clothes, observed the same code of manners, handled their knives and forks in the same way; and there were those who did not. Among the latter there continued to be numerous distinctions. Even the very poor, among whom the idea of social differences seemed to the public school class to be absurd, were divided up by the subtle tests invisible to anyone not knowing their lives intimately. All these, however, were ignored by what Arnold Bennett called so aptly "the passengers on the promenade deck." They lumped all the other people on board together as "impossible."

Faults of the "Old Nobility"

There was less snobbishness in this than might be supposed by an unfriendly critic of the English mind. The difference insisted upon was quite a real one. When the nobility prided themselves upon being above other folks by reason of their descent they provided matter for laughter. When Lord Chesterfield kept Dr. Johnson waiting because he was an earl and the doctor had to earn his own living, Lord Chesterfield showed that he and his age accepted a false standard of human values. The difference between the peer and the commoner was all in the commoner's favour. And so, when a certain noble lord spoke of his fellow-tourists in Switzerland as "cads" he was assuming to himself a superiority which he certainly did not possess over many of those whom he scorned. He was keeping up the old notion that because he was the son of a duke he was of finer make than the mass of his fellow-creatures.

Sound Public School Tradition

The public school class, which rules England politically and socially, and has ruled it, together with the British Empire, for the best part of half a century, is under no such antiquated delusion as that. It sets no store by birth or blood. It accepts a man for what he is, not for what his ancestors

may have been. He may be the son of a sweep or a road-mender, he may have begun life as a workhouse child or a draper's assistant; such matters are trifles. Anyone who can pick up the current fashions in speech, in dress, in behaviour, is admitted to be "all right" until something is definitely proved against him. But the least suspicion of an "accent," the wrong choice of a tie or collar, any lapse from the cool, incurious, polite, unemotional demeanour which marks the "elect," is enough to cause the barriers to be put up. A navy became a Trade Union official, then a member of Parliament; during the war he was given a commission, and became a staff officer. In his uniform, red tabs, and "brass hat," he moved on terms of perfect equality with officers who might be dukes, country gentlemen of immemorial descent, regulars of the old Army school. He could not go wrong in the matter of dress, he had been clever enough to copy their way of talking, he was "one of us."

Dominance of the Governing Class

The result of this is to soften the asperity of political conflict, to hinder the holders of revolutionary theories from attempting to put them in practice. The endurance of the influence of the governing class is moreover largely explicable by the law of human nature which makes youth impetuous and revolutionary and age cautious and conservative. The men who begin their careers as extremists soon begin to tone down the fierceness of their attacks. Position and responsibility restrain them within ordered ways. Mr. Joseph Chamberlain was a Republican when he entered Parliament, and ended his active political life as virtual leader of the Conservative party. Mr. John Morley was for some while an uncompromising Radical, but found his way in due course to the House of Lords. Neither Mr. Asquith nor Mr. Lloyd George was born in the governing class, but they assimilated its characteristics so completely that few remembered their lowly origin or that they had ever denounced the class which accepted them as its leaders.



"PASSING THE TIME OF DAY": NEIGHBOURLINESS AT MOUSEHOLE
 Cornwall is one of the most distinctively individual of all the English counties. On the south-west coast fishing, especially for pilchards, is the main industry, millions of pilchards being taken in a single day. The boat hauled up beside his cottage, and the curing cellar at the foot of his front steps, indicate that this hale old fisherman is a "warm" man

Photo, A. W. Culler



GLITTER OF SUN ON SEA IN THE CORNISH RIVIERA

With climate and scenery so charming that it has become known as the Cornish Riviera, the Penzance district of Cornwall ranks very high among the holiday resorts of England. About a mile to the southwest of Penzance is the fishing village of Newlyn, one of whose old inhabitants is here seen scanning the glittering bay for a glimpse of the fishing fleet homeward bound

Photo, A. W. Cutler



"LEISURELY DOES IT" IN NEWLYN'S NARROW STREETS

Newlyn has preserved its outward aspect unchanged through long years, despite its invasion by excursionists from all parts of the country and its world-wide reputation as the home of the Newlyn open-air school of painters. The Newlyn Art Gallery and Opic Memorial Museum is one of the attractions of the place, and Newlyn artists have adorned the church with mural paintings

Photo, A. W. Cutler



COLLECTING THE HARVEST OF THE SEA TO AID THE HARVEST OF THE LAND

When the tide has ebbed, leaving an irregular line of seaweed to mark the limits of its advance, the lumbering farm carts come creaking down to the seashore. In this photograph, farm hands are to be seen busily loading up their cart with seaweed on the beach near Penzance. The weed is carted back to the farms, where it is used as manure, and although not so valuable as other forms of fertilizer, it costs nothing beyond the carting

Photo, A. W. Cutler



STUBBORN LABOUR THAT WILL BE CROWNED WITH RICH REWARD

Deep combs and valleys running down from the moorland to the sea are a feature of Cornwall's physical configuration. Sheltered, well-wooded, and nourished by the streams that run adown them, they contain much good arable and pasture land. As suggested in this charming photograph, the farmer's work is strenuous, but peace and prosperity are enjoyed in these quiet coves



FAIR DAFFODILS WHOSE HASTING DAY HAS RUN TO EVENSONG

Fruit and flower growing is an important industry in the district of Cornwall round about Penzance. The supply of cultivated blooms is largely augmented by those of the native flora, which attains incomparable perfection in the mild climate of the duchy. In the spring, wild daffodils and, later, golden gorse and purple heaths clothe the cliffs and moorlands with glory

Photos, Will F. Taylor



LABOUR-SAVING METHOD OF HAY STACKING ON A KENTISH FARM

To the high masts suggestive of a wireless installation are attached pulleys to which is fastened a large cage fork. The pulleys are worked by the horse in the foreground, the hay being raised in the fork from the cart on the right to where the men are building up the stack. Although a cumbersome looking method, it is an expeditious one

Photo, A. W. Cutler

English Life & Character—3

The "Classes" & the "Masses"

JOHN BURNS said once that a Labour Member of Parliament ceased to be of any use to his constituents as soon as he put his legs under a Cabinet Minister's dinner-table. He knew how skilfully the social hook was baited with intent to persuade anyone who seemed inclined to fight against the existing order to accept a comfortable place in it. The House of Commons was described at one time as "the best club in Europe." That was the footing on which members treated one another. They acted in the spirit of Shakespeare's line:

Strive mightily, but eat and drink as friends.

The English have always kept up a connexion between eating and public life, and dinner-parties formed a regular part of their political arrangements. At the opening of each Parliamentary session the leaders of parties entertained their chief supporters. All through the session the Speaker gave dinner-parties, at which members of all opinions met one another upon neutral ground, and discovered, as a rule, that their opponents were "better fellows than they had thought." There was nothing unusual in friendships between men on opposite sides of the House of Commons, men who belaboured one another in their speeches, but walked away arm-in-arm after the debate was done.

Change in Parliamentary Amenities

The first political leader who declined to follow the social custom of the House was Mr. Parnell. He did not dine, he made no friends outside his own party, he treated politics as the serious business of his life at Westminster. From that period dates a change in English politics. The Home Rule split in the Liberal Party envenomed relations between the two sides. Mr. Gladstone's attempt to satisfy the Irish brought back a violence of speech and a bitterness of feeling which had been for a long time unknown. Before this

had subsided, Mr. Lloyd George's avowed desire to "make it hot for the rich" still further inflamed political animosities. And then came the rise of the Labour Party—not altogether Socialist, nor altogether inclined to develop the aim of Mr. Lloyd George, but with views which certainly did not fit in with those of either of the "historic parties."

Labour Party and the Commons

Mr. John Burns had become reconciled with "the system." He had accepted a place in the Cabinet and had worn a gold-laced uniform at a Court function. Mr. Keir Hardie's appearance in the House wearing a cloth cap sent a shudder of apprehension through all who cherished the traditions of Parliament, conceived as a gathering of men who had been at the same schools and colleges, who acknowledged the same basic principles, though they might differ as to the best means of putting them into practice, who were "the gentlemen of England" in council, the fine flower of the nation taking thought for the national welfare.

The walls which had heard hitherto only the polished tones of orators with cultivated voices, now echoed the accents to which the dockside, the coal mine, the cotton mill were accustomed. Measures that affected the daily lives of "the poor," of that mass of people living below the level of decent subsistence whose numbers a Prime Minister had put at thirteen millions, more than a quarter of the population, were discussed now by men who had been born in mean alleys, who had gone to work as little children, who had known what it meant to be hungry and to have no meal waiting for them, no money to buy even a loaf of bread. To the credit of the assembly, such speeches were listened to with attention and sympathy. The men who made them gained the respect and often the liking of their fellow-members. Some of them

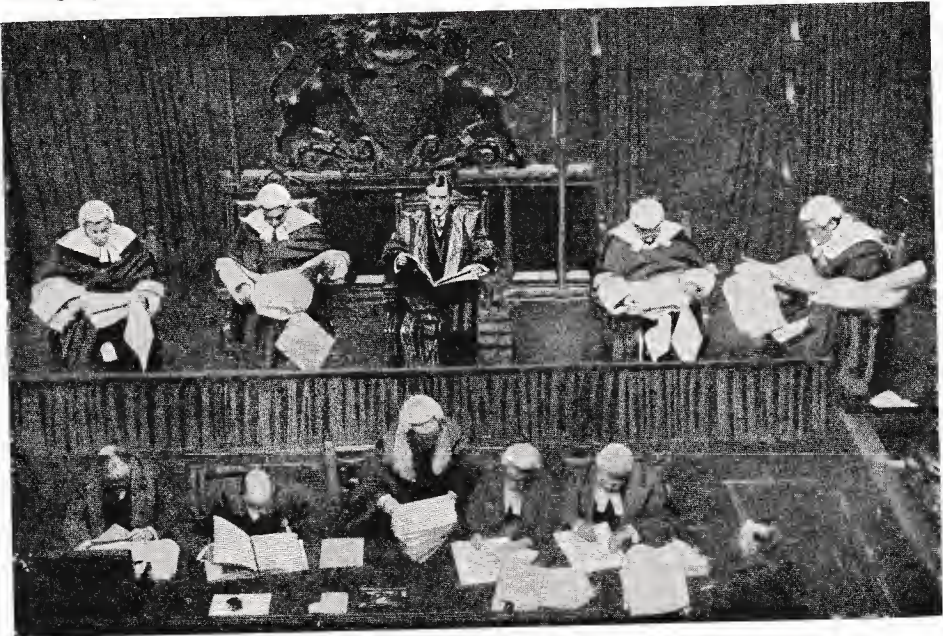
became useful on committees, mastered quickly the rules of procedure, made their value evident, so that no surprise was felt when Labour members were included in the Ministry formed soon after the beginning of the Great War. They served the country well in office, their public spirit and their aptitude for the business of the State were at least equal to those of the class from which Cabinets had been hitherto drawn.

It was hoped from this and other signs that the War would break down that separation of classes which Queen Victoria had deplored in a letter to the editor of "The Times" (Delane), written in the year 1870. She described as a "great danger and misfortune" the "contempt for those below you and the treatment of servants." This she laid to the charge of "the Higher Classes," and asked the editor to write articles frequently, "pointing out the evil of the wretched frivolity and levity of their views and lives."

From his earliest school days the boy belonging to these "Higher Classes"

was taught to look down upon the "Lower Classes." At his preparatory school he had it instilled into him that he was of superior flesh and blood; he believed it because his parents and nurses had very likely brought him up in that belief and treated him accordingly. The public schools emphasised the gulf fixed between gentlemen and "cads." The Universities, the Army, and the Navy followed the same line of thought. The working-man was the subject of perpetual jokes, both in conversation and in the papers which reflected the opinions of those who were called in the phrase of the street the "Upper Ten." He was taunted with idleness, with beeriness; was represented in a manner, not bitter or ill-natured, but contemptuous to a degree that would have been impossible in America or France.

Certainly the Great War did breed better understanding and therefore greater sympathy between Englishmen. To many young officers there was revealed for the first time the truth



OLD-WORLD CEREMONY OF "PRICKING" THE SHERIFFS

Each English county has a sheriff, or shire-reeve, who is in office for one year. Ancient custom requires that three "good" names for each county be submitted to the King after selection by the Chancellor of the Exchequer, who is seen seated in the centre listening to the names being read out by the King's Remembrancer. The nomination ceremony takes place annually at the Lord Chief Justice's Court on November 12, the morrow of S. Martin

that barriers of class are artificial and harmful, that men are very much alike whatever their occupation and rank may be; that there are no distinctions of character between rich and poor; that in each layer of society there are good, bad, and indifferent; and that men must be judged as individuals, not according to their birth or station in life.

The cheerful endurance of the private soldiers, their humour and kindness, their generosity, their respect for women, their quick appreciation of the qualities of an officer, changed entirely the attitude which numbers of men of the public school class had been trained to take towards the working-man. Upon the privates also an effect was made by the discovery that many whom they had disdainfully considered "young swells" could work as hard as anybody, put up with discomfort and suffering as gaily, show as much consideration, hold out the hand of friendship as frankly and with as warm a heart.

But even while the War lasted there were in England murmurings on both sides which made it more than doubtful whether any permanent bettering of the relations between the Few and the Many would be left behind. The workers were severely blamed for demanding higher wages in munition factories. Because they spent their money freely, buying luxuries which had never been within their reach before, they were satirised keenly, and the belief was propagated that their women all wore furs and that all their homes were provided with pianos. Talk of the "large incomes" earned "in munitions" was common in drawing-rooms



RECORDING HER VOTE AT THE BALLOT BOX

Although one of the older school she takes advantage of modern privileges and votes as conscientiously as any man. English women, first admitted to the franchise in 1918, form more than a third of the electorate in many constituencies

and around the dinner-tables of the Few, though when official inquiry was made into the wages paid to munition-workers it was reported that the average did not much exceed three pounds a week.

As the prices of necessary foods and other indispensable commodities went up, the wages paid in almost all manual occupations rose to keep pace with them; and here again there were bitter comments upon the cost of labour, upon the "selfishness" of the working-man. During a railway strike, which lasted for a week, in the autumn of 1919, numbers of young men belonging to the "Higher Classes" offered their help as volunteers, and proclaimed their satisfaction at being able to take part in defeating the men's demands. On the other side there was resentment against

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what was vaguely called profiteering ; resentment against the large increase in individual fortunes ; anger that rises in wages should be grudged them ; a dissatisfaction that the end of the War had not brought the new order of social relations which had been so confidently promised.

The consequence was an enthusiasm among sections of the manual workers for the new remedy, Direct Action, and

will. The Russian Revolution, which put aside the idea of a parliament on the familiar lines and established councils (soviets), filled the minds of a few who did and of many who did not understand what had been done with the conviction that here lay the next development of democratic rule. To make the change at once was, however, plainly impossible, so, as the next best thing, strikes as a means of compelling



LONDON SCHOOLBOYS BEING TAUGHT TO "PLAY THE GAME"

Parliament Hill, which has many historical associations with London, was secured as an open space for the metropolis in 1889. The level ground near Gospel Oak and Highgate is maintained for cricket, football, and other outdoor games, and boys from the London County schools in the neighbourhood are taught to play the national game according to the rules

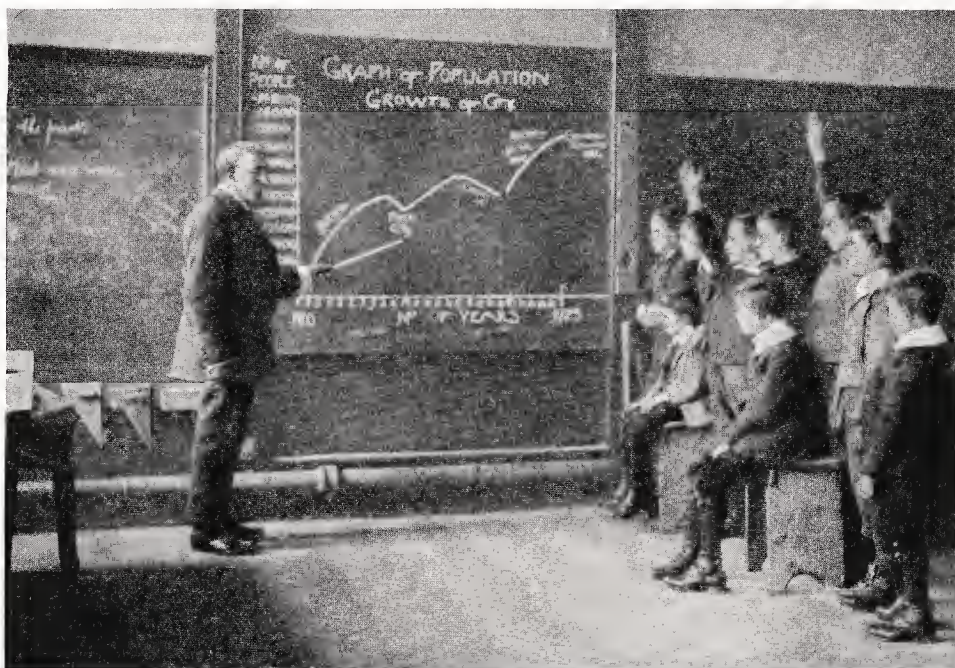
a restless interest in "revolutionary" schemes. "Direct Action" arose out of the growing disbelief in the value of parliamentary action. In all countries which had adopted democratic institutions, modelled mostly on those which through many centuries had come into being in the English State, there was a feeling that more positive and rapid results might be produced by some other method of registering the popular

a Government to adopt or abandon particular policies were warmly advocated by a small group. But the conservatism inborn in the English was not slow to declare itself. The mass of the Labour Party showed that it was as yet far from being convinced that nothing further in the way of reform on a wide scale was to be expected from parliamentary government. Their moderation was applauded, and for a



MUSICAL DRILL AT A COUNTY COUNCIL INFANTS' SCHOOL

Acquisition of mere learning is no longer regarded as the principal object of education, and much more importance is attached to training children to use their own brains and initiative. These infants, in a County Council school, are conducting a musical drill on their own account, one beating time, another playing the drum, and the rest going through the evolutions with their teacher as spectator



NEW SPIRIT IN EDUCATION SHOWING THE "USE" OF FIGURES

Things have altered in Yorkshire schools since Wackford Squeers made his pupils at Dotheboys Hall spell windows and then clean them. These lads are being shown the practical use and personal interest of figures, and methods of using them, by means of a graph tracing the increase of population in their native town—something of sociology thus being grafted on to arithmetic

time the prospect of lessening that separation of classes which had disturbed the mind of Queen Victoria seemed to grow brighter.

In part this unfortunate division was due to the shyness which afflicts so many Englishmen, not as painfully as it did, but still to an extent unknown among other nationalities. Dickens parodied this "reserve," this "aristocratic hauteur," in many amusing pages, never with greater effect than

parlourmaid upon the human level. With their grooms and coachmen they were often on excellent terms, so long as the conversation confined itself to horses; they would discuss shooting with their gamekeepers and gardening with their gardeners without any feeling of restraint. But to regard those who worked for them and waited upon them as men and women like unto themselves, which is the American attitude, though it may be obscured by the occasional



YOUNG ADMIRAL OF THE FLEET IN PETER PAN'S KINGDOM

Kensington Gardens, immortalized by Sir James Barrie as the haunt of Peter Pan, is a paradise for London children. Its open spaces and leafy trees provide a splendid setting for their games. The Round Pond is one of the most favoured spots, and boats of all types and sizes make the perilous journey across its surface, their youthful owners following their progress with the keenest anxiety

in his sketch of Mr. Dorrit on the Continent. Edward FitzGerald described with admiration the "haughtiness" of Frederick Tennyson, the Poet Laureate's brother. Employers who would have been glad to make friends with their men were tongue-tied and awkward. Masters who felt that it was unnatural and uncomfortable to live in the same house with servants from whom they were so completely cut off, became more uncomfortable still when they tried to approach their butler or their

vagaries of "resolute" employers, was almost impossible to the English governing class. They had not been brought up to take this view. They had been encouraged to suppose that, just as the English were superior to all other races, so they, the cream of the English, were entitled to consider themselves above the rest of the nation. In justice to them, it must be allowed that the rest of the nation agreed with them—or at any rate appeared to do so. Children were warned that they must



BY SPORTS LIKE THESE ARE CHILDREN'S CARES BEGUILED

St. James's Park is another of the open spaces in London where children's interests are specially considered and expanses of smooth sand spread for their particular pleasure. Here City-pent little ones may play happily, while mothers watch them from under shady trees



HAPPY CHILDREN AT THE "SEASIDE" IN A LONDON PARK

Next to the improvement of their dwellings practical philanthropy's most beneficent work for the poor children in cities has been the provision of playgrounds. Especially popular are the ponds and sand-pits, like those at Fulham Park, where paddling and building sand castles may be enjoyed by children too poor to be given a holiday by the seaside

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"respect their betters." All who belonged to the Higher Classes were addressed as "sir" and "ma'am." Caps were touched to them, and up to not very long ago curtsies were dropped by the women and girls. A hymn learned by all children spoke of

The rich man in his castle,
The poor man at his gate

as being appointed to their positions by Providence, which expected them to remain contentedly as they were. While the artisan or labourer stood up for his rights and was quick to resent injustice or harshness, he accepted his inferiority. It was not so much "high birth" or long ancestry that he respected, for many families living in small cottages and earning their bread by field toil could trace their descent a very long way back by means of parish register and tombstones in the village churchyard. His feeling was that he could not expect to be the equal of those who had "eddcation." By that expression he

did not mean learning—he had discerned that what the schools of the Higher Classes imparted was not scholarship but social distinction. The gap between him and those who spoke, dressed, and behaved so differently from him could not, it seemed to him, be bridged. They had, by being "eddcicated," established their right to be on the promenade deck, to live in comfort, luxury even; those who had no "eddcation" must be content with a standard very much lower.

The Act passed in 1870, which provided instruction for all and enforced school attendance, indirectly helped to alter this humble frame of mind. It created an immense mass of opinion, ill-informed certainly and without any basis of firm reasoning, but far more sure of itself and far more ready to be influenced by those who made fun of the old social hierarchy and urged the working-man to assert himself. Actually the enforcement of education had little effect on the nation so far as culture



WITH BUCKET AND SPADE ON THE SUSSEX SANDS

More fortunate than many of their contemporaries, these children have, besides the pleasure of playing on the sands, the added benefit of real sea air. For they are spending their summer holidays at Hastings, filling their lungs with the tonic ozone of that famous resort on the Sussex coast, and strengthening their limbs by paddling in the salt water of the English Channel



SUNSHINE AROUND AND SUNSHINE IN THEIR HEARTS

Golden sands, warm sea, and unlimited opportunities for getting delightfully wet are attractions that English children prize highly. While the sturdy youngster on the right splashes about in the sea to his heart's content, the little maid with her spade and pail is busily engaged in building a castle on the sand, from the top of which she will defy the incoming tide

or the training of the mind to rapid and exact habits of thought was concerned. The taste of the newly schooled was very much like that of the greater number of those who had been educated before them.

The cheap newspaper, which came into being as soon as the new generation that had learned to read came to man's estate, was accused of playing down to the desire of the masses for crime, sensationalism, and gossip. Those who brought this charge had clearly never studied the newspapers and journals of the past. Up to the middle of the nineteenth century they had been more flagrantly sensational, abusive, and scandalous than anything known since. Crime was given full prominence. Gossip which would to-day be followed instantly by the issue of writs, was tolerated and enjoyed. Charles Lamb, in his "Detached Thoughts on Books and Reading," spoke of the pleasures of finding in the window-seat of an inn

"two or three numbers of the old 'Town and Country Magazine,' with its amusing tête-a-tête pictures, 'The Royal Lover and Lady G.,' 'The Melting Platonic and the Old Beau,' and such-like antiquated scandal."

Elsewhere Lamb discussed the gossip columns which were then a feature of every morning paper. "The chat of the day, scandal, and above all dress, furnished the material." After the middle of the nineteenth century, the sprightliness of the daily and periodical Press waned, dullness became the aim. But crimes were still reported at great length, social disgraces or follies were still revealed, with due regard for the law of libel, and recognized as the favourite theme of conversation among their readers, then the Higher Classes. All that the cheap Press did was to restore a small amount of the sprightliness and to make reading easier by means of headlines, cross-headings, explanations which made

news intelligible, and so on. The same likeness of taste between the masses who attended what were called the Board Schools until the County Councils took over their management from the original School Boards, and those who had up to 1870 prided themselves upon being the only educated class in the community, was illustrated further by the fiction which was soon produced in vast quantities to satisfy the imaginative hunger of the new reading class. In all respects save that of being not quite so correctly written, this was identical with the fiction which had mildly excited and harrowed the sympathies of the "educated."

Fiction as a Gauge of Culture

Thoughtless people suppose because Jane Austen and Maria Edgeworth, Dickens and Trollope, George Eliot and the Brontës, are read to-day, that the level of novel-writing was much higher in their times than in our own. If they had ever had occasion to study the entire output of fiction during those times, they would see at once that only the best survived from a great quantity of poor stuff, no whit preferable to what fills the booksellers' shelves at present.

Whether the newspapers have made the city populations of England more easily excitable, more "hysterical," as many put it, or whether they merely reflect a change in temperament, is a question frequently disputed.

English Reserve Exaggerated

That there has been a decided alteration in the character of the English townsman, especially of the Londoner, seems to many to be beyond doubt. Such displays of interest in persons who had gained wide newspaper prominence as marked the arrival in London of the airmen who fell into the ocean while they were attempting to cross the Atlantic for the first time in an airplane, and the visit of the cinema star, Mary Pickford, are regarded as proof positive that the qualities of the English are no longer coldness, imperturbability, and what used to be known as "phlegm." But

here arises the query: Were these qualities ever really in the English as a nation? Were they not merely the hall-mark of a caste? Did they not begin to be noticed during the nineteenth century? Have they not been for some time passing away even from the caste which once cultivated them?

A well-known American, Mr. Reginald T. Townsend, of the American "Red Cross Magazine," wrote during the War a "personal experience of the 'stand-offish' Briton." Before he went to England an English friend told him: "I'm afraid you won't like us. We Britons, you know, are rather reserved, and strangers find us cold and stand-offish." By "Britons" he meant, of course, Englishmen. No one ever accused the Scots, Irish, or Welsh of nourishing reserve. And he was undoubtedly a member of the public school class. He thought that it was "good form" to be stand-offish, he therefore tried to be stand-offish, and gave out that he was. But Mr. Townsend discovered none of these unpleasant qualities with which his English friend credited himself and his fellow-countrymen.

Testimony by an American

His first experience was being carried off to the house of a man who learnt from him, late at night on Waterloo Station, where he had just arrived, that he had nowhere to go. Next evening he was waiting for a table at a restaurant when another Englishman, an officer like the first, suggested that, if he were alone, they should dine and spend the evening together.

"It was the same thing during my entire stay in London. In two weeks I don't believe that I had more than three meals alone. Someone always joined me, and they were not always young men, either. Some were middle-aged, and some were old. The most part of them were in uniform, but there were quite a few civilians as well. Not one of them proved to be anything but most interesting, and not one of them 'intruded,' as they themselves termed it, but in a way that left plenty of



FAIREST OF EVE'S DAUGHTERS—THE ENGLISH GIRL

Waist high amid the corn, and carrying a sheaf of poppies, she justifies Sir William Gilbert's affirmation that "There's no such gold and no such pearl As a bright and beautiful English girl"

Photo, H. W. Nicholls



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AN ENGLISHMAN'S HOME: THE SHRINE OF HIS LOVE AND HONOUR

These are the conditions that Englishmen most jealously prize at home, and remember most affectionately when abroad: the peace and comfort when the whole family is gathered at the hearth, care shut out and love shut in, with the blaze of a cheerful fire for only light upon dear faces alert with sympathetic interest in intelligent conversation

Photo, Horace W. Nicholls

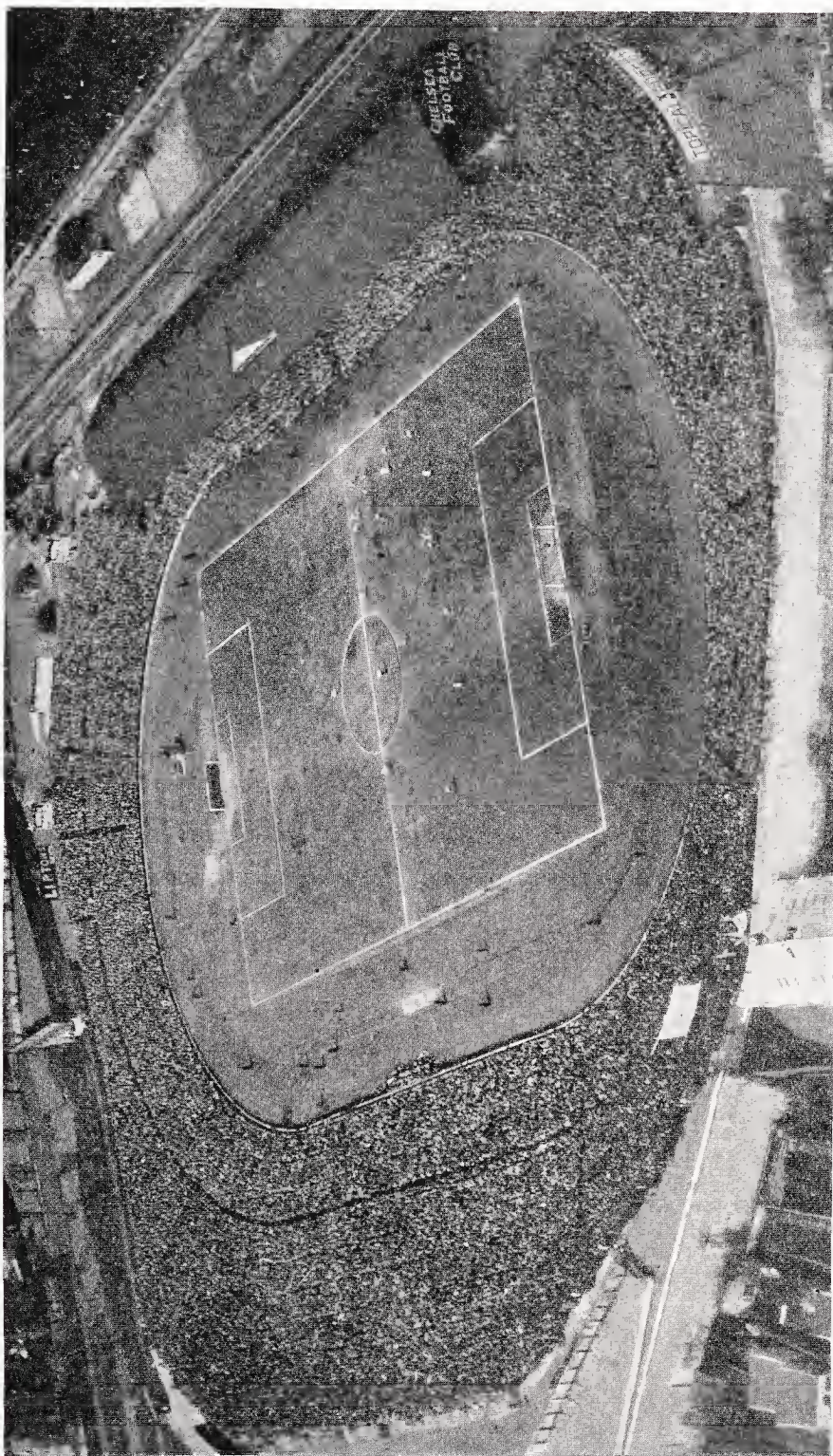
loopholes for a graceful escape if I had felt so inclined.

"It will give me great pleasure," Mr. Townsend concluded, "to meet my friend who told me that the English were cold and reserved. When I do, I shall ask him, in the picturesque slang of the American doughboy, 'Where do you get that stuff?'"

The history of the English does not show them to be imperturbable. "Not easily perturbed" would be true of them, but once they are moved they give way to their feelings readily enough. The Gordon Riots in 1780, which Boswell called "the most horrid series of outrage that ever disgraced a civilized country," proved that the Londoners of that day were liable to be stirred by skilful provocation to extreme lengths of violence. They burned houses, destroyed Roman Catholic chapels, broke open and set fire to prisons, kept the city of London for some days under

mob rule of the most disorderly character. John Wilkes, who took part in quelling these disturbances, was himself the cause of rioting in London and other parts of the country, owing to his expulsion from the House of Commons. He was, in the phrase of the historian, John Richard Green, "a worthless profligate," but he wrote against the puppet ministers of George III. in a manner which won over the greater part of the public, and the King's endeavour to keep him out of Parliament was worked up into a grievance which inflamed public spirit to a dangerous degree.

In these instances was the same "hysteria" which is thought to be a new symptom of over-excitability of nerves, and many more could be brought together. We find, too, that the same enthusiasm for actors and other performers in public, which is lamented to-day as something never known in



ENGLAND'S MOST POPULAR WINTER PASTIME: 80,000 LOOK ON WHILE TWENTY-TWO MEN PLAY FOR THEM

So great has become the popularity achieved by professional football that the marshalling of the enormous crowds that flock to watch their favorite teams in the Association game calls for expert organization. The Chelsea Football Club ground at Stamford Bridge, London, with its huge concrete terraces, its massive grand stand, and its well-planned entrances and exits, shows what vast proportions catering for the football public has assumed. An immense number of club officials, police, and ambulance men are in attendance at the big matches to control the crowds, which sometimes number over 80,000



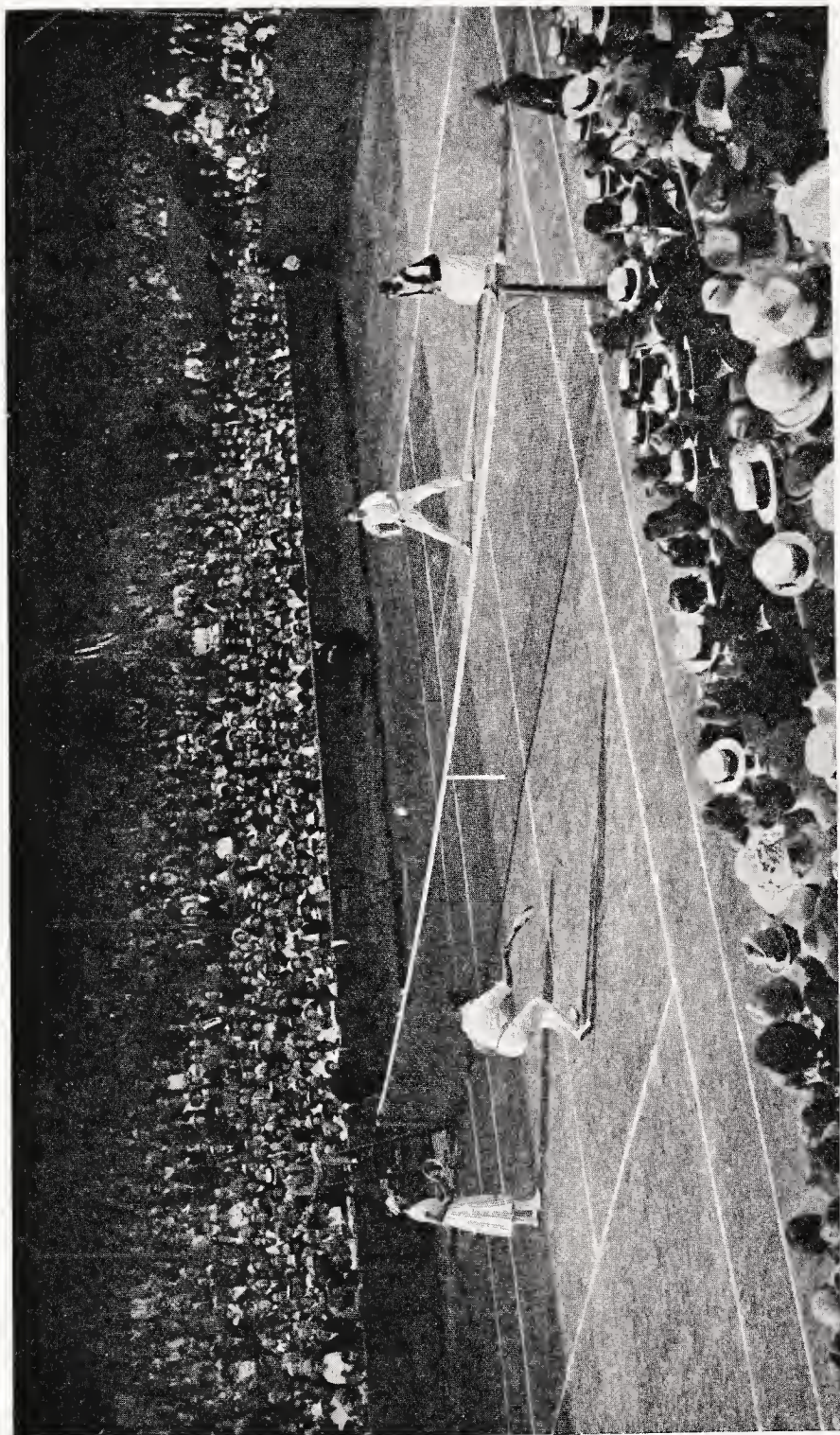
DETERMINED TACKLING IN AN INTERNATIONAL RUGBY MATCH

Apart from the "Northern Union," which adopts a slightly different code of rules, Rugby football is played exclusively by amateurs. The photograph shows an incident in a match played at Cardiff between teams representing England and Wales. An English forward is being brought down before he has an opportunity of passing the ball back to one of his colleagues



A "TUSSLE" IN PROGRESS DURING AN ASSOCIATION GAME

The professional footballer in England is compelled to lead a life of almost Spartan severity during the long September-April season. His "managers" insist on rigid training and fitness, players are constantly exchanged from one club to another, and while there is a large display of genuine sporting instinct this professionalism has incurred a great deal of criticism as savouring of commercialism



CHAMPIONS IN PLAY ON THE FAMOUS "CENTRE COURT" AT WIMBLEDON, THE MECCA OF THE LAWN TENNIS WORLD. Every year sees a marked increase in the ranks of English lawn tennis players, and, despite the enormous increase in public and private courts, the demand still greatly exceeds the supply. This photograph shows a match in progress on the famous "centre court," at the All-England Club's old ground at Wimbledon. Lawn tennis originated in 1874, and since 1882 no material change has been made in its laws.

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England before, was observed in past ages. The boy-actors of Shakespeare's day were the cause, according to Sir Sidney Lee, of "an extravagant outburst of public favour." Lamb described thus the farewell performance of an actor named Munden :

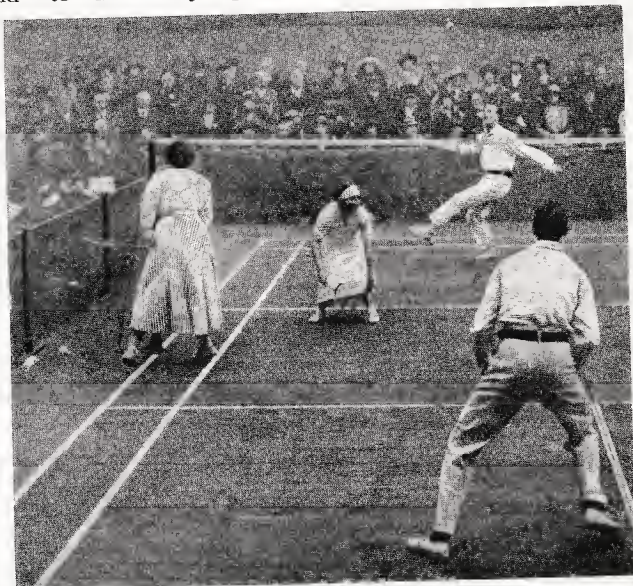
The house was full. *Full ! Pshaw !* That's an empty word ! The house was stuffed, crammed with people. A quart of audience may be said to have been squeezed into a pint of theatre. Every hearty playgoing Londoner who remembered Munden years ago mustered up his courage and his money for this benefit, and middle-aged people were therefore by no means scarce. . . . When he entered, his reception was earnest, noisy, outrageous waving of hats and handkerchiefs, deafening shouts, clamorous beating of sticks—all the various ways in which the heart is accustomed to manifest its joy were had recourse to on this occasion.

For a long time the play stood still. Later performers who stirred the same frenzy of admiration were Taglioni the dancer, Mario in opera, Jenny Lind and Adelina Patti on the concert stage.

To suppose, therefore, that either the spread of education or the nature of life in enormous cities has altered the English character, making it more easily excitable, is only possible to those who are unacquainted with that character in the past. The English have always been mainly occupied with their own affairs, satisfied with their own conditions of life, suspicious of strangers, and not as a rule kindly disposed towards them. There is truth in the story of the two miners who noticed a face in their village that was not familiar to them. "Who's yon man?" asked one. "He's a stranger," was the reply. "A stranger? 'Eave 'alf a brick at him, then!" Yet at times the English welcome strangers with exuberance. In this and in other

directions they have shown themselves susceptible of emotion quickly aroused and quick also to subside.

Often this emotion has been put at the service of reformers striving to abolish cruelties and hardships, to ease the lot of those who do the rough, hard work of civilization, and enjoy too little of its comforts and conveniences. It was by appealing to the sentiment of the

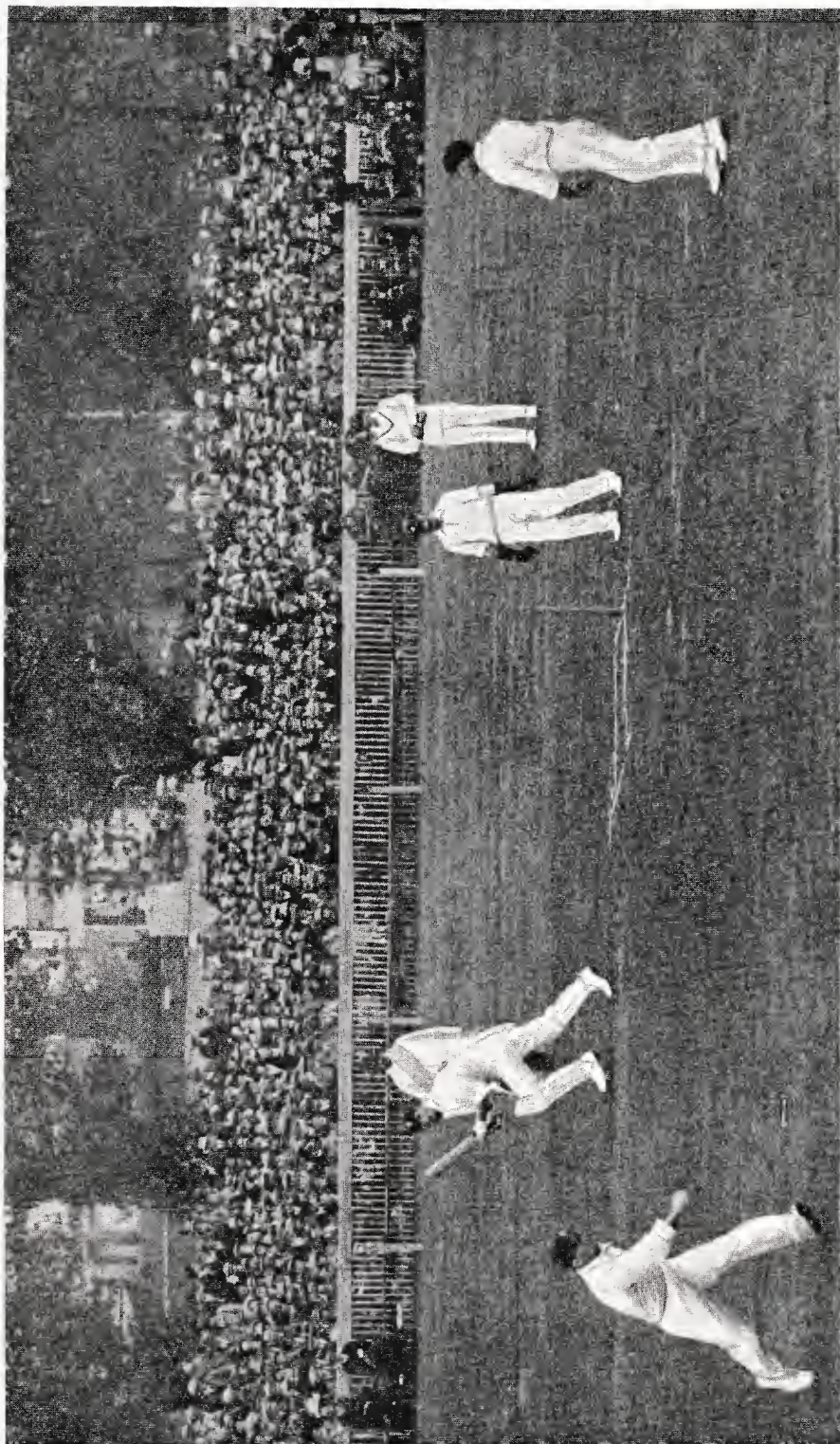


STRENUOUS PLAY ON A BADMINTON COURT

Badminton, introduced into England from India in 1873, has been described as "the most strenuous of indoor games," and to judge from the attitudes of the players seen above the cult of the shuttlecock justifies the description

English, to their kind hearts, their generous sympathies, that men like John Howard the prison reformer, Lord Shaftesbury the champion of the oppressed factory children, Samuel Plimsoll who insisted upon ships being made safer for seamen, William Booth who planned to reclaim the "submerged tenth" of the population, were able to push through their reforms and plans.

To show the English that an abuse or a hardship exists is not enough. To point out that they may have to pay dearly for neglecting to remedy it carries no conviction. They can shut their eyes to anything which they do not care to see. They can persuade themselves that whatever is, is useful, and had better not be disturbed. They



KING CRICKET: "CUT" AND RUN DURING A TEST MATCH BETWEEN ENGLISH AND AUSTRALIAN ELEVENS

Cricket holds premier place among summer games in England, and in its earliest form dates back to about 1200. Test matches are played against Australia and South Africa, the team being selected from players who figure prominently in county cricket. The above photograph shows an Australian fieldsmen racing to intercept the ball, which has been smartly cut to the "off" by a left-handed English batsman, who is starting his run down the pitch

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sometimes appear to be callous in the extreme. Touch their hearts, and they are changed immediately. Now they resolve that no time shall be lost over making the defect good. Now they pour out their money, they attend meetings, they applaud speeches, they vote vigorously-worded admonitions to the Government; the matter is settled without delay.

For a long time this susceptibility has been systematically heightened in the cause of public charities by the peculiarly English method of securing funds to keep these active. In accordance with its preference for individual effort over State activity, the English nation has from time immemorial kept up by the gifts of individuals all kinds of charitable foundations for the benefit of various classes of "the poor." Upon the walls of their hospitals were inscribed the words "Supported by voluntary contributions." Schools, homes, missions, soup kitchens, every sort of assistance to the needy was provided in the same ungrudging way.

Organization of State Charity

This was in addition to the immense sums voted by Parliament and paid by the taxpayers for relief of "the poor" by the State. The English interpreted the saying "The poor ye have always with you" as implying that "there must be poor as well as rich." Their habitual disinclination to probe down into the reasons for what they saw around them prevented them from asking why there should be so many persons unable to provide themselves with the necessities of life. They took it for granted that this was part of the ordained order of the universe, and an elaborate organization was established to deal with it.

As is the way with all elaborate organizations the machinery of the Poor Law grew more and more expensive. In 1841, out of a population of 16,000,000, there were as many as 1,300,000 paupers who were maintained, either entirely or in part, at the cost of not quite £5,000,000. As the population increased, the proportion of paupers

dwindled, and the actual number of them was steadily diminished. Yet the expense of their maintenance went steadily up. By the end of the century the total of persons receiving relief was 778,084, out of a population of 32,500,000, and the amount spent on them was between £11,000,000 and £12,000,000. Within less than ten years it had risen to £14,000,000.

Defects Due to Lack of Discrimination

It was the mixture of sentiment with common sense and a business-like view of the problem which made "the poor" so costly. The application of the pronouncement, "He that will not work neither shall he eat," would have reduced the number of able-bodied paupers to almost nothing; but there were always too many well-meaning but illogical people ready to ask the English how they could bear to sit down in comfort at well-covered tables and recollect that there were fellow-countrymen who had nothing to eat.

The consequence was that a large number of undeserving poor were relieved, and that the deserving had to be treated so hardly that the workhouse was more dreaded than the grave. Old people who had done their best to keep their homes together, and had brought up families, and worked hard all their days, were separated from one another, dressed in hideous workhouse clothing, subjected to rules and regulations, herded with many whose language and behaviour were offensive to them, and often made sufferers from the petty tyranny of officials.

Superfluity of Well-Intentioned Folk

It would have paid the nation well to establish the system of Old-age Pensions long before it became law, as the student of the "Life and Labour of the Poor," Charles Booth, urged. As in so many other matters, compromise was preferred to resolute action in any particular sense, and the result was in every way bad. Reform came at last after many inquiries and many reports (the usual Government method of shelving a difficult question is to appoint a Royal

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Commission to investigate it), and there has been in recent years improvement, though after the Great War the number of appeals to the public to support every class of charity was overwhelming, the inference being that there were just as many people needing help as ever.

This was, of course, untrue, and if the English had been in the habit of using their reason, they would have soon had the number of societies for relieving distress cut down by a good deal more than half. But the societies existed, they had secretaries and other officials who did not like the idea of losing their

employment, they had presidents and committees which got a certain satisfaction from the small importance which their position gave them, so, in spite of the notorious improvement in the conditions of the classes that had hitherto depended upon receiving charitable assistance, the whipping-up of subscriptions went on even more vigorously than before. Vast sums were spent upon the machinery of appeal, upon printing, postage, stationery. The public were begged to patronise all kinds of entertainment. The habit of dining for the purpose of stimulating benevolent instincts was revived.



GOLF: A SCOTTISH GAME NOW PLAYED ALL OVER ENGLAND

In recent years no game has made more progress in popularity than golf. The photograph shows a player following the flight of his ball after a drive. Should a ball be driven into the "rough" on either side of the fairway the chances are that it will be lost unless its flight is carefully marked. Four miles or more in length, golf courses are laid out in eighteen holes at varying distances apart



FEMININE DEVOTEES OF "THE ROYAL AND ANCIENT GAME"

Golf, requiring but an average degree of physical strength, is one of the few outdoor games where men and women are able to compete against each other with any degree of equality. In consequence it has many women devotees, and there are several golf clubs in England devoted entirely to women members. The player in the photograph is just finishing her drive in a tournament at Beaconsfield

The charity dinner is a peculiarly English institution; so, indeed, is the entire method of supporting efforts for the relief of distress and suffering by means of perpetually shaking the money-box in public. One result of this was for a long time to release a large number of employers from the obligation of paying a just wage. So long as the parish could be counted upon to provide doles and a shelter for the labourer when he was past work, so long as the charitably inclined kept up societies for helping the manual workers along, there was no necessity for employers to pay a full economic wage. It was this which maintained the barrier between "the poor" and the self-supporting classes. Here and there might be found families reckoned "poor" which preferred to remain independent of charity in any form. But in general "the poor" took

what they could get, and did not perceive any more than did the supporters of charity that the real beneficiary was the employer of labour.

Whether employers perceived this themselves, or merely accepted, after the manner of the English, the established order of things, they contributed largely to benevolence. When the subscription lists went round after dinner they, like the rest, well warmed with wine and rich food, thrown into a state of sentimental generosity by speeches aimed at their hearts, put themselves down for the sums expected of them. It was considered to be the duty of all Englishmen, who were either born to wealth or in a position of affluence through their own exertions, to give handsomely on such occasions, to figure in the lists of subscribers to

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hospitals and other charities, to show a kindly interest in "the poor." Nor were they held to have completed their duty when they had helped to make their less fortunate fellow-countrymen more comfortable.

The English, among other nations, deemed it incumbent upon them to send out missionaries for the enlightenment of the heathen, and to this habit they clung. Every year, in the month of May, London became the scene of numberless gatherings in support of missionary effort. Exeter Hall, in the

good was particularly pleasant to the English mind. Dining is also the recognized English method of doing honour to a public character, to one who has deserved well of his country. After a long and heavy meal, with a quantity and a mixture of wine which surprise and affright foreigners from wine-making countries, speeches are made in celebration of the guest's achievement, whatever it may be. Unfortunately, the Englishman is rarely accomplished in the art of after-dinner speaking. His matter is neither



WILLING HANDS HELP TO LIGHTEN THE DONKEY'S HEAVY LOAD

The costers go in their hundreds to Epsom on Derby Day, which they consider as one of their great annual holidays. There are three distinct types of men in Costerland—the costermonger who sells from a barrow the hawkers who sell from a basket, and the general dealer who uses a donkey-cart; but the donkey does not always belong to him, for he may hire one by the week

Strand, was the favourite meeting-place, until it was pulled down to make way for an hotel. Among the frequenters of Exeter Hall were not only old ladies of assured income, clergymen, and retired naval and military officers (who in England often become devotees of religion), but also substantial men of business, peers of the realm, bankers, aldermen.

As for the charity dinners, they were attended by almost all men of prominent position, from the sovereign down. The combination of good living and doing

lively nor illuminating; his manner lacks assurance. He hesitates, stammers, fills up frequent pauses with "er," "er—er," even "er—er—er." He follows the example of the parson in Tennyson's "Northern Farmer" who "said what he ow't to 'a' said," seldom offers the results of his own reflection, usually contents himself with the commonplace. There have been Englishmen who could make delightful after-dinner speeches, but most who have excelled in the art have been Irishmen like Lord Dufferin, Scotsmen like Lord



ARRIVING AT THE RACECOURSE IN APPROVED STYLE

With a clatter of hoofs and a swirl of dust the coach rattles up the steep road leading to the racecourse on Epsom Downs. The coach and four still ranks as the most fashionable conveyance to the course on Derby Day, and crowds line the roadway to watch the new arrivals as they come rapidly up the hill to the accompaniment of the guard's horn



FOUR-IN-HAND AND MOTOR-COACH IN FRIENDLY RIVALRY

On Derby Day the call of the Downs comes to high and low, rich and poor. While some still travel to the races in the time-honoured way on the four-in-hand coach, others prefer to do the journey in motor charabancs, or in the comfort of their own motor-cars. But the variety of vehicles seen is extraordinary, and the cycle remains a favourite with many

Rosebery, or Welshmen like Mr. Lloyd George.

Private dinner-parties have long been the principal English form of entertainment. As the hour of dining fell later, so the length of the meals diminished. At one period the guests sat for hours at the table, and the men drank so much wine that they were often unfit for anything but to be carried to bed.

Convention and the Diner-out

Though few knew or cared very much about the nice distinctions between wines, it was the ambition of diners-out to be regarded as connoisseurs. Good form required them to take, or, at any rate, to affect, an interest in vintages, in "bouquet," to "know a good glass of wine," to keep as good a cellar as they could afford. Many who drank water at home because they liked it, or because it suited their health, many who preferred beer to any other beverage, forced themselves to take at dinner-parties several different wines—sherry with soup, hock with fish, claret or burgundy with meat, champagne with the later courses, punch about half-way through, port with dessert, and a liqueur with coffee. Thus they sacrificed upon the altar of social custom both inclination and digestion, and left to their descendants a legacy of trouble in the shape of weak stomachs, rheumatism, or gout.

Sumptuousness of City Banquets

To see the dining habit carried to its fullest height of gormandising it was necessary to go to the hall of some City company. These companies, which had been once trade guilds (as of Fishmongers, Merchant Taylors, Saddlers, Loriners), remained in the possession of funds left over from days when there was a reason for their existence. A certain part of these funds they expended upon sumptuous entertainments. The tradition of long and costly dinners was still kept up in the City of London when it had died out elsewhere. The hospitality of the Guildhall, where famous visitors were received, and where, once a year,

Ministers dined with the City Corporation, had, it is true, decayed. What one enjoyed there was the pageantry of furred gowns, gold chains of office, uniforms, the display of the Corporation gold plate, the historic associations bound up with the place. At the Mansion House, however, where each Lord Mayor lived during his year of office, and in the companies' halls, the old enjoyment of food and drink prevailed, and was indulged to an extent which ages more moderate and more careful of their digestive organs will scarcely be able to believe in.

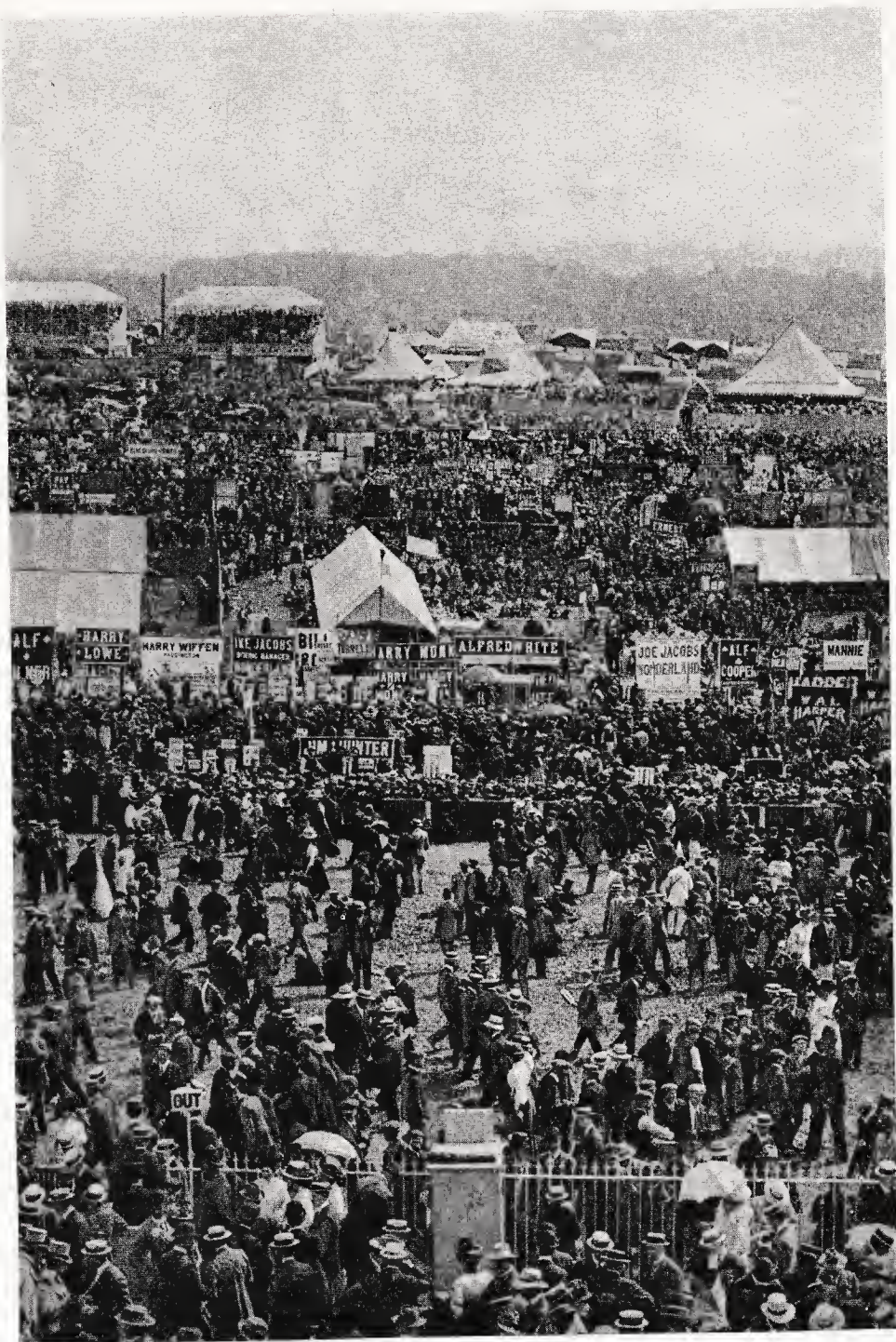
Foreigners in England are amazed by the fullness and variety of the meals which are served to them. Where the French take a cup of coffee and a roll, the English have been used to sit down to a breakfast of porridge, fish, bacon and eggs, or kidneys, or cold ham, with toast and marmalade as a finish.

The Englishman's Four Meals a Day

Lunch they make a substantial meal; tea in the afternoon is a regular habit, not only at home, but in offices; dinner or supper in the evening is a repetition of lunch on a more extended plan and with a greater variety of dishes. Those are the customs of the fashionable world, and of those who can afford to follow where fashion leads, as the following advertisement from "The Times" of a recent date indicates:

Terms at — Hotel, — Square, —, include three-course breakfast, four-course luncheon, tea, five-course dinner.

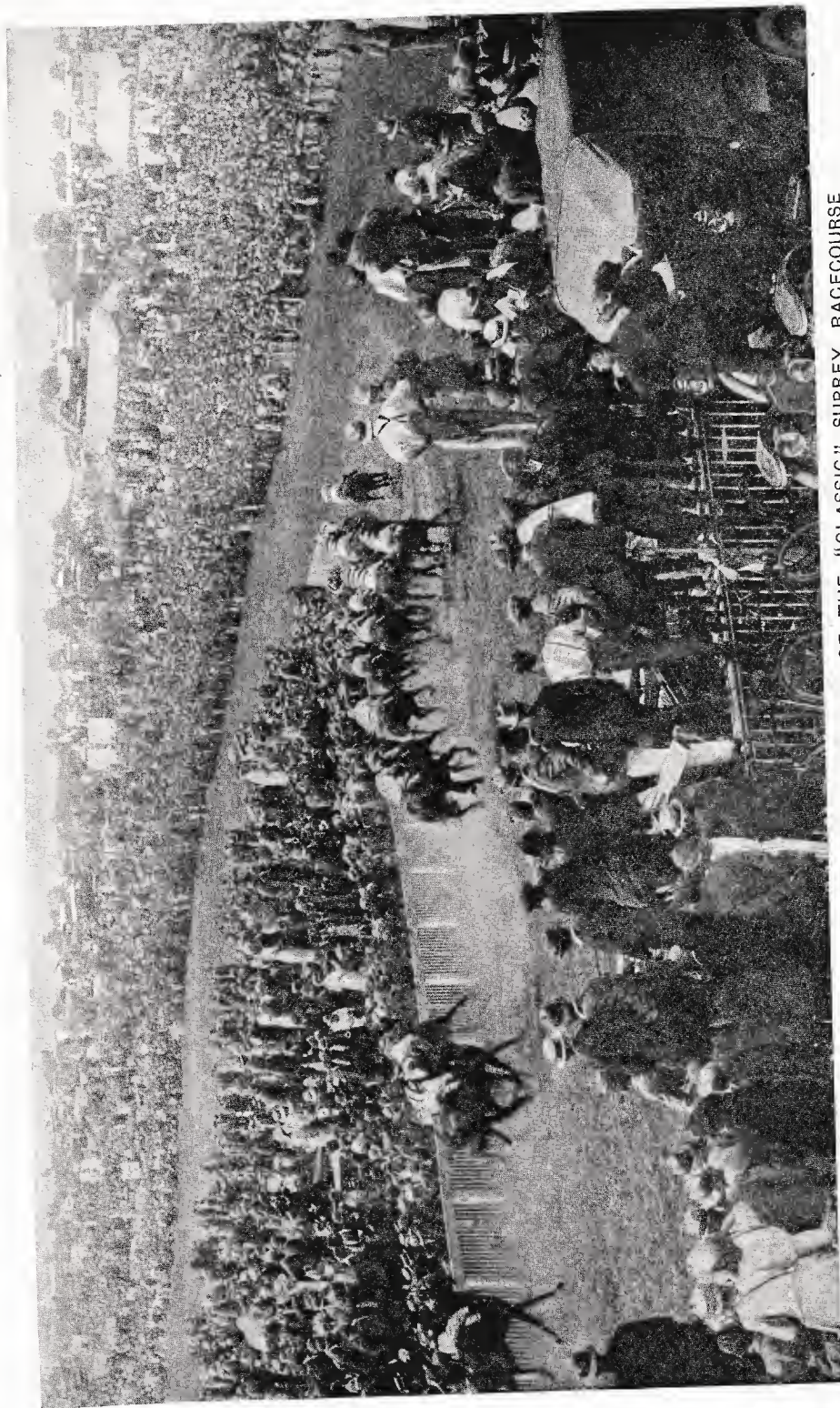
The usual plan adopted by the mass of the nation is to dine in the middle of the day, and to have what is called "high tea" between six and seven. This combines meat, eggs or fish, with pastry and jam, and in the North of England with many tempting kinds of home-made scones and cakes. Some have a light supper after this just before they go to bed. In the household of the manual worker tea is generally ready for the master when he gets home from his day's toil, and "something with it"—a kipper, it may be, or a



DERBY DAY SCENE ON THE FAMOUS EPSOM DOWNS

What could better illustrate the popularity of Derby day in England than this photograph of the famous Downs, teeming with people as far as the eye can see? Scattered over the ground are the stands of the bookmakers, from whom arises a continuous roar as they vie with each other in shouting the "odds" and marking their prices on their blackboards

Photo, Horace W. Nicholls



EXCITING MOMENT AT THE CRUCIAL CORNER OF THE "CLASSIC" SURREY RACECOURSE

Tattenham Corner, the sharp uphill turn on the Epsom course, provides the supreme test of jockeyship. Here the clever rider will often secure a good position for his horse, close to the rails, and thus gain a decided advantage over his less successful rivals. Many a horse has been deprived of victory by taking the corner unsatisfactorily and thus losing its good position when the field enters that part of the course known as the straight

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piece of steak. Supper follows in the shape, usually, of bread and cheese and beer. All classes like a good breakfast, which may be taken to mean fried bacon, with or without accompaniments. The origin of the practice goes back to the ages when the English lived mainly out of doors, when they were a nation of farmers and hunters. It has often been suggested that those who live in cities, go to their work in Tube or omnibus, sit all day at desks, enjoy little fresh air or exercise, would find a lighter diet better for them; but here, again, the dislike of the English to drop any habit which has become ingrained in them, or to make experiment of anything new, prevents most of them from taking the advice offered.

The clinging to this tradition is all the more productive of discomfort among the mass of the English people for the reason that their methods of cooking are primeval. There is no diffused knowledge as to

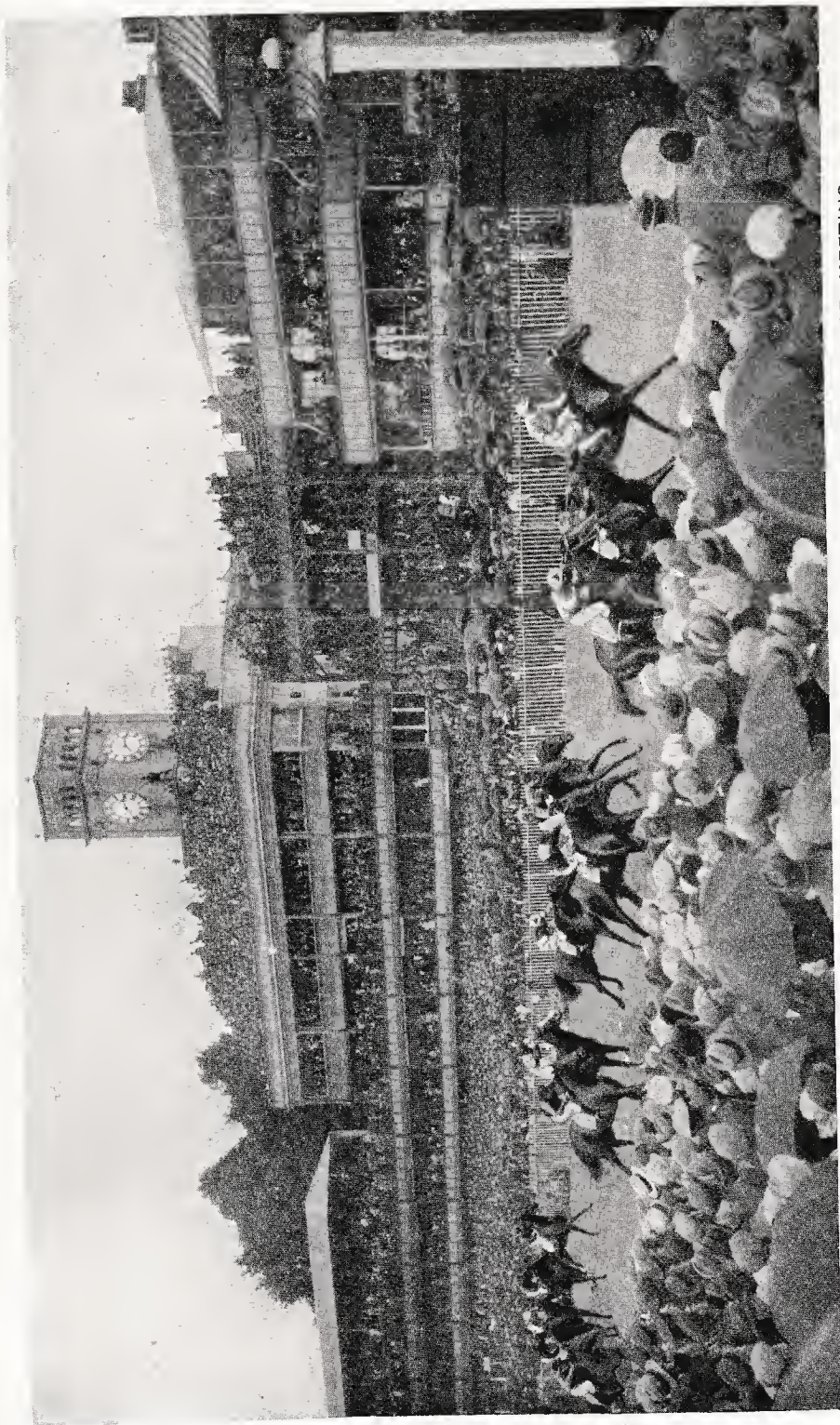
the value in nourishment of different kinds of food; skill in the preparation of food is rare among the wives of working-men. The consequence is that few in this class get much enjoyment out of their meals, not a hundredth part of that which is the Frenchman's daily portion; they are also very often ill-nourished.

Efforts are made to instruct girls in the management of homes and husbands, but in spite of them the Englishwoman of the manual working-class remains in general uninterested in cookery for its own sake; she does not herself enjoy food temptingly prepared, like the Frenchwoman, therefore she is in all that pertains to meals incurious and unimaginative. She is too often wasteful, too often spoils good material from ignorance or carelessness, or both. The sale of tinned foods in England is enormous. The shops which sell fried fish and potatoes are thronged by women and children wanting a meal



"OVER THE STICKS": STEEPLECHASING AT KEMPTON PARK

Horse racing in England goes on all through the year. The summer months are devoted to flat racing, while steeplechasing is the order of the day during the rest of the year. The above photograph shows the field taking one of the jumps in a hurdle race held at the racecourse in Kempton Park, Middlesex. The blue ribbon of steeplechasing is the Grand National, run at Aintree, Liverpool



CLOSE FINISH FOR THE ROYAL HUNT CUP AT THE FASHIONABLE ASCOT RACE MEETING

Laid out by order of Queen Anne in 1711, the racecourse on Ascot Heath, in Berkshire, is the scene of an annual meeting in June notable for the Royal procession instituted in 1820, and for the great display of toilets made by the fashionable world. One of the most popular fixtures controlled by the Jockey Club, the events include races for the Ascot Gold Cup and the Royal Hunt Cup. The winning post is shown here on the right, facing the Royal stand, a portion of which is visible

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ready-made. In many countries, cooking is as much an art among people who live on weekly wages, among the shop-keeping class, among those who live simply and have little to spend, as it is in the kitchens of the well-to-do. In England it might almost be said that, as an art, cookery is understood only by the well-to-do. Nothing could be more satisfactory than what is called "plain English" cooking. Joints of meat, chops, steaks, pies, stews, puddings, tarts, savouries, all are both appetising and wholesome. But these in their excellence are found seldom outside the homes of the comfortable class. Vegetables, excepting the potato, the English do not understand as the cooks of other nations understand them. It used to be the custom of those who lived in the great London houses and spent large incomes to employ foreign cooks, but this is not so common to-day.

The great London house is not any longer what it was during the nineteenth century. Many have passed out of the hands of the families which entertained so agreeably in them. Some have been pulled down. Few people now care about living in palaces, which is what they really were; vast saloons are not comfortable to sit in, domestic servants cost more and are more difficult to find. The first thought of an English family, when it is forced to consider economies, will probably be to take a smaller house or to move into a flat. The state and dignity of a big house make next to no appeal, save when the new rich are looking out for a means of flaunting their changed circumstances in the world's eye. What the English like is solid comfort; they do not care about show. The man of ancient lineage, clinging to his ancestral acres, living

penuriously in a few rooms of his old hall or castle, with one or two retainers, used to be a sympathetic figure in fiction, but has now become a butt for ridicule. The aristocrat whose income has dropped lets or sells his house, puts his land up to auction, gives up all unnecessary show, and keeps his comfort. Public opinion approves that as the sensible way. Yet though the aristocracy



HURRIED LUNCH BETWEEN THE RACES

Standing round the little table at Ascot the sportsmen hastily swallow their cold lunch while the "bookie," behind them, marks up the "odds" for the next race. The ground is littered with the betting slips of unsuccessful "punters"

have lost their feudal influence, have ceased to govern the country as they did for so long, are no longer distinguishable from other people who live as they do, it would be an error to suppose that their influence is altogether extinct. There is still truth in the saying that "the Englishman dearly loves a lord." The names of peers on company prospectuses have still their effect upon the simpler kind of investor. And to them and their forefathers must be attributed in large part the passion of the English for sport.

Not only racing, but cricket and football, too, were made fashionable by the peerage and the public school

class. Now they have become the pastimes of a vast number. When, during the Great War, all other special trains were stopped, when holiday excursions passed into the realm of memory, racing specials were run still.

human nature of the city type, which in Latin countries is furnished by State and municipal lotteries. Most of it is done, far from the racecourses, by gamblers who merely follow their luck in the morning and evening newspapers.

Technically, it is illegal, but no law can be enforced which runs counter to public sentiment, and though a large number of English people strongly object to betting, they do not carry the mass of the nation with them. Here, again, we may notice the power of fashion. Betting was begun by the noble lords and the landed gentry, who created the sport of the Turf. Therefore, it has always been looked on with a lenient eye. Even those who consider it a vice admit that it is a "gentlemanly" failing. When the Prince of Wales won a sovereign off a bookmaker in Australia the news was cabled all over the Empire, and no voice was raised in protest.

On the racecourses the bookmaker is allowed to do business; he fills the air during the intervals between the races with confused shouting of the odds. Seldom does he swindle those who make bets with him; he knows that, should he default or be convicted of cheating, his occupation would be gone; he might be chased off the course, and perhaps ducked, if a good pond were handy, into the bargain. Racing news and discussion of probable winners occupy a great deal of space in the newspapers, not so much for the benefit of those who attend race meetings, a small number, but to keep the large number of those who bet at a distance currently posted as to the form and the chances of the animals on which they risk their money. Altogether the amount of news which



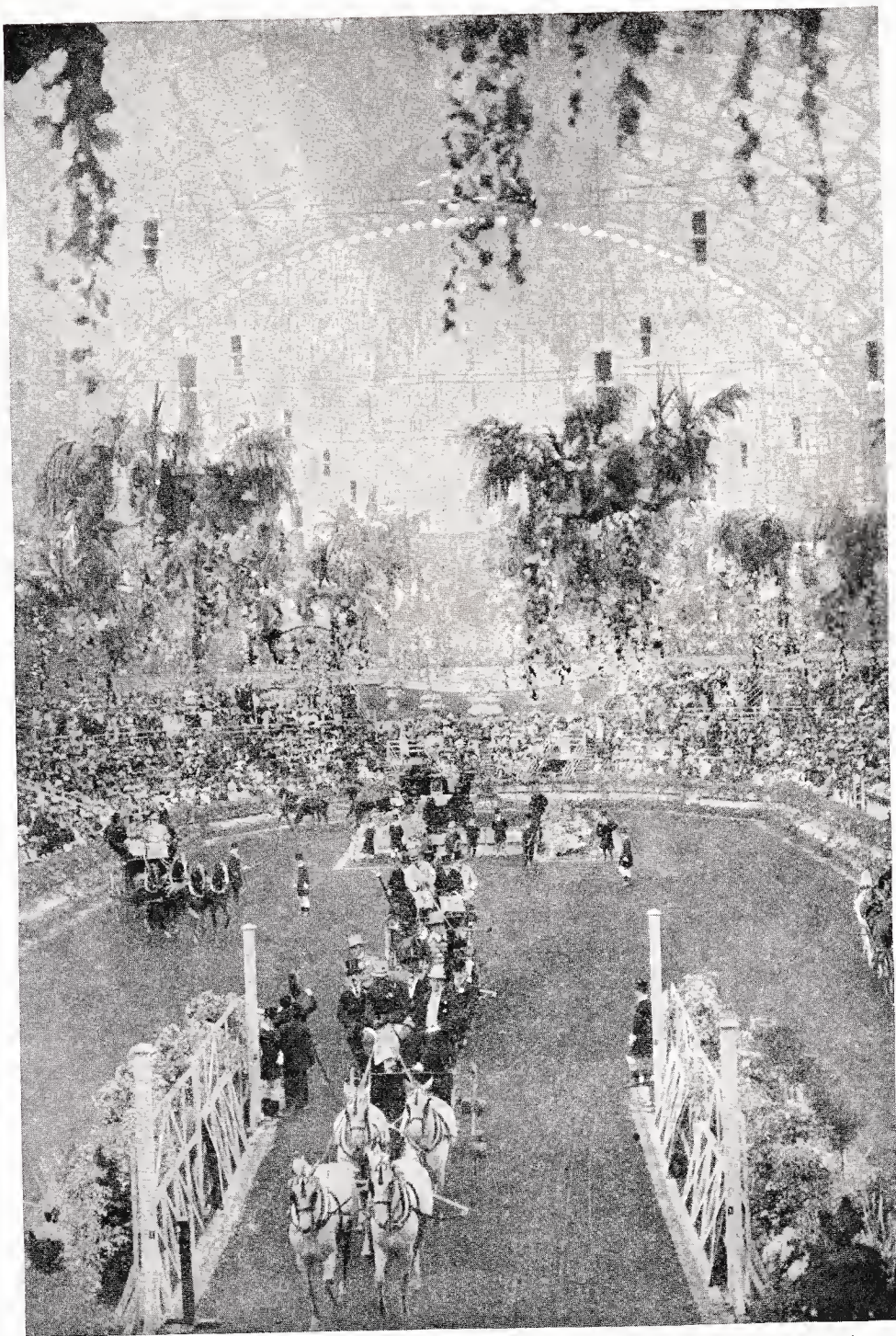
"CROSS THE GYPSY'S HAND WITH SILVER"

With her cup for reading fortunes by tea-leaves as a second string, the gypsy is deciphering the lines on her client's hand. Fortunetelling is one of the traditional side-shows at English race meetings

Photo, Horace W. Nicholls

When the final match is played in the Association football competition for a national cup, many thousands of spectators converge on the capital from the midlands and the north. At county cricket matches enthusiasts sit all day to mark and applaud every nicety of batting, bowling, fielding. The conversation of Englishmen turns constantly on sport. At one moment lawn tennis is discussed, at another boxing, for a few days in summer the merits of rowing crews are canvassed. There are men of eminence in all the professions who have never missed a University cricket match. About the Derby everyone talks, even those who for the rest of the year take no interest in racing whatever.

Betting on horse races provides the outlet for the gambling proclivity in



COACHES AND FOUR AT THE INTERNATIONAL HORSE SHOW, OLYMPIA

Of the numerous exhibitions, military tournaments, motor-car, aircraft, and cycle shows held in London at Olympia, the International Horse Show provides perhaps the most brilliant spectacular entertainment. In this colossal glass-roofed building, which covers no fewer than six acres, the Horse Show is held annually, and attracts a vast concourse of spectators who, seated round the magnificent arena, witness unparalleled displays of fine horsemanship

Photo, Horace W. Nicholls

is published daily about sports of all kinds is several times as voluminous as that which is devoted to literature, music, and the drama. Cricket scores provide contents "bills" for the evening papers very often during the summer. The Saturday evening editions in winter-time are given up entirely to football. Both games are played mainly by professionals. As the newspaper interest in them developed, the time and energy required for systematic training and practice grew to be more than amateurs could afford unless they had enough money to keep them without work. The line between the amateur and the

arouses far less interest than the Association game.

Sport is one of the strongest bonds between Englishmen all over the world. From the remotest corners of their Empire they follow in the journals they receive from home the ups and downs of county cricket and League football. They make efforts to play these games under the most unpromising conditions. They have discovered that a cricket pitch can be made with coconut matting in climates which are not favourable to grass lawns. They do their best to teach football to the aborigines. Further, they are sure to lay out golf links, for golf, although a recent importation from Scotland, rapidly became the fashion among the English, and is now one of the necessary accomplishments of those who belong to or who are trying to work their way into the public school class. Here, again, employment has been provided for a large number of professionals. They began by looking after the courses, and teaching the inexperienced how to "drive" and "loft" and "put." Now they have a professional championship and a regular standing; at times they and the amateur players who compete with them for the open championship become national heroes, their names and their chances



ON A YORKSHIRE GROUSE MOOR

The grouse shooting season opens on August 12 and ends December 10. The birds are either shot over dogs, or driven to guns by beaters, dogs, either spaniels or wavy-coated retrievers, being employed to pick up and bring in the dead birds

professional is still kept up in theory, but many who remain technically outside the professional ranks are supported in some way for the sake of their services to their county or club. Expenses are allowed on a generous scale, or else some employment is found for them which leaves plenty of leisure. The only branch of national pastime which has remained entirely free of professionalism is Rugby football. This

of victory are on all lips.

No other race has cultivated the playing of games to the same extent as the English. At the public schools there are teachers of cricket, there are "football coaches." For several weeks before the annual boat race between the Universities of Oxford and Cambridge the crews go into strict training. They are excused from all work, they are put upon a special diet, they devote



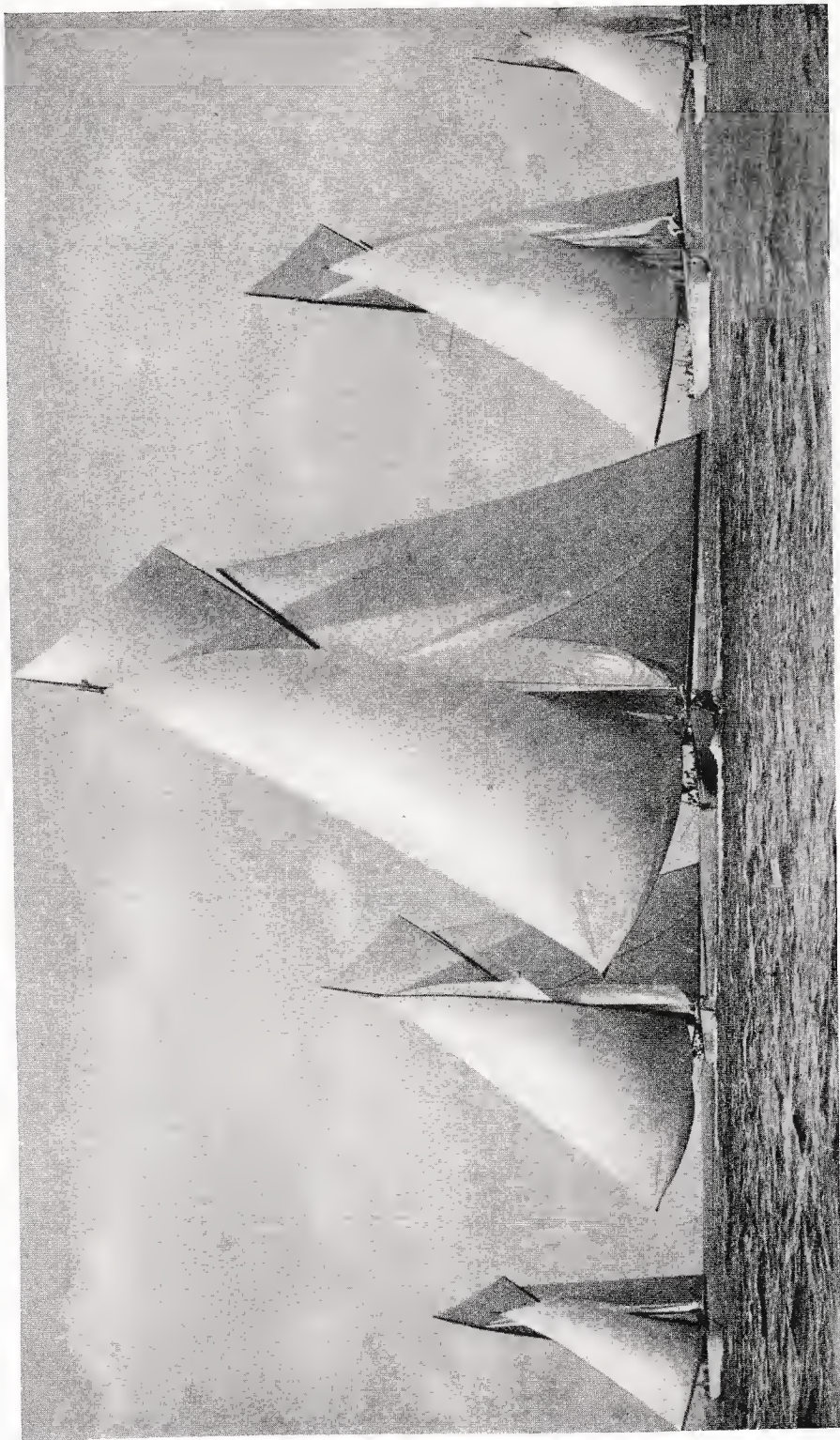
"THE TWELFTH": GROUSE SHOOTING FROM BUTTS ON AN ENGLISH MOOR

Shooting driven grouse from butts has been a favourite form of sport since about 1850, but was practised for some fifty years before that. A line of butts is constructed, where possible in depressions in the ground to conceal them from the birds, and in these the shooters take their place, remaining motionless until the driven birds are coming at them, when they throw up their guns and fire



A DECENT DAY'S SPORT: KEEPERS BRINGING HOME THE "BAG"

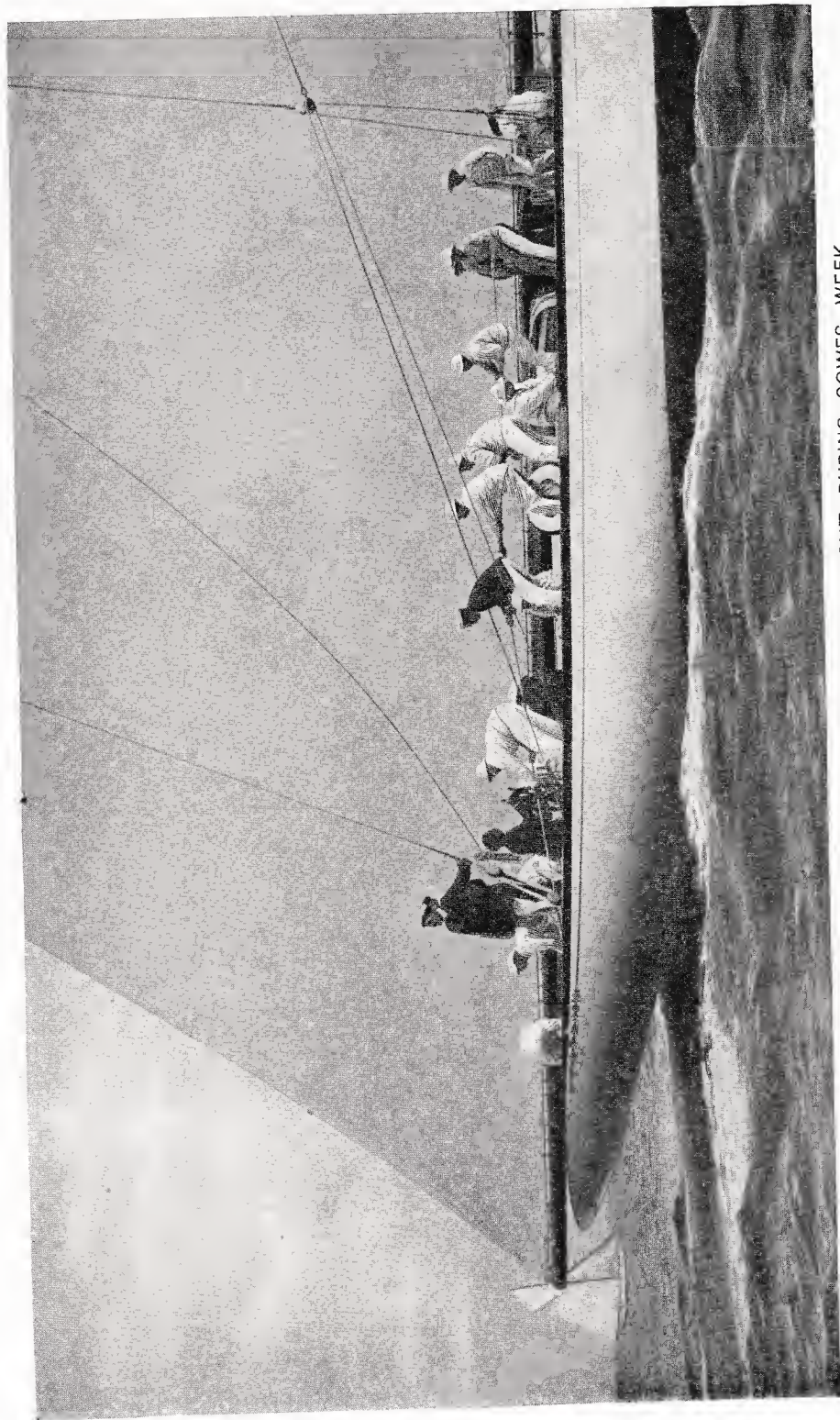
Pheasant shooting in England begins on October 1 and ends on February 1. Careful breeding has produced a type known as "rocket" which, flying high and fast, provides excellent sport. Beaters drive the birds from the coverts down hill to the guns, and on flat ground the shooters stand far enough from the covert side to allow the birds to attain height and speed



TRIM RACING YACHTS WITH SAILS OUTSTRETCHED SKIMMING LIGHTLY OVER THE SPARKLING SOLENT

The yachts present a delightful picture with their large white sails clearly outlined against the blue of the sea and sky. Spinnakers and mainsails full set and belying in the brisk following wind, they cleave their way through the waters as they manoeuvre to gain the best positions in the wind and current. Yachts of all sizes are sailed in English waters during the summer months, the chief racing meeting of the year being that held at Cowes, in the Isle of Wight

Photo, Horace W. Nicholls



STRENUOUS WORK ON THE DECK OF A RACING YACHT DURING COWES WEEK

The crew of a racing yacht have to be carefully trained in their work, for at moments of crisis a hitch in executing a hoisting or slackening of sail may result in the vessel losing a considerable amount of way. In the above photograph the crew are seen hauling with a will on the main sheet as the yacht heels over to a touch of the wheel from the steersman, seen on the right of the two upright figures in the stern

Photo, Horace W. Nicholls

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themselves entirely to preparing for the race. Masterships at schools are often given as much for proficiency in sport as for intellectual attainments. It is, speaking generally, the higher classes which play games and the mass of the people that merely reads about matches and competitions and discusses the points of the play without ever having taken part in the pastimes.

Physical Need Satisfied by Games

There is a good deal of cricket played still on village greens. Football of a rough, informal character works off the superfluous vigour of most small boys, whatever the class. In the city parks there have, in recent years, been laid out grounds for these games and for lawn tennis; also bowling-greens for the older men, and in London games are now permitted on Sundays. But only a very small proportion of the people can take advantage of these facilities.

If one ponders to reason for the English absorption in games, whether they are played or only read about, one is led to the conclusion that it lies in a preponderance of bodily over mental activity. Where French or Russians would talk, the English must be "doing something." Thus, even the aged and those who are unfit for more energetic pastimes amuse themselves by playing croquet.

Occupation Preferred to Conversation

Nor is the desire for occupation in preference to conversation merely an out-of-doors mood. Card games have been popular since the eighteenth century. To play whist competently used to be one of the social virtues, and now that bridge has taken the place of whist it has attracted a larger number of devotees. Many women spend afternoons at bridge clubs. Many men play a rubber or two every day between tea and dinner. As an after dinner amusement bridge has established universal sway. There are few societies in which guests can be left to provide their own entertainment by talking.

Women talk together about children, dress, domestic management. Men's

tongues are loosened when they are gathered round the smoking-room fire. But the topics discussed by all save a few, men and women alike, are all concrete, material, related to the everyday life. The English are not interested in the wider field of abstract discussion. Ideas do not divert them unless they can be turned to practical use. Problems of conduct have no attraction for them, excepting such as press for immediate solution. They have little to say about books, plays or pictures beyond the statement that they like or do not care for them. They can talk about their business affairs or their professional activities; they can talk politics so long as they have something definite before them, a measure or the chance of an election, or the shortcomings of a Minister; they delight in talking about games.

Solemn Sanction of Sportsmanship

But their intellects are neither speculative nor fanciful; conversation, therefore, soon tires them. They look round for something to occupy their leisure. Games supply them with what they require.

To games must be added the field sports which all "gentlemen" were brought up to enjoy during the period of rule by the landed aristocracy, and which are still considered by many to be the hall-mark of superior station in life. Not quite so many country land-owners now spend their existence in the pursuit of these amusements, but the hunting of foxes and hares, the shooting of pheasants, partridges, grouse, and other birds, together with hares and rabbits, are regarded by the public school class as pastimes with an almost sacred sanction. In a book about fox-hunting, written by Lord Willoughby de Broke, a peer who gave up a promising career in politics to devote his entire energies to this sport, scorn and abuse are hurled at any who are so "un-English" and unpatriotic as not to share the author's conviction that to stop hunting would be to doom the country to decay.

Another titled author (Sir Ralph Payne-Gallwey) wrote the standard



SPARE TIME PUT TO PROFITABLE USES

All those who "go down to the sea in ships" have perforce to be handymen, but none is more so than the sturdy fishermen who take out their smacks in the roughest weather. In their oilskins and sou'-westers these rugged sailors ply their needles with practised skill, repairing the sails of their boat in readiness for their next trip to the fishing ground

Photo, Horace W. Nicholls

book on shooting; the literature of field sports would fill a library. A number of periodicals exist for the discussion of all cognate themes. Until a few years ago members of Parliament counted upon being released from their duties before the Twelfth of August, the date on which it became legal to shoot grouse, and all men who wished to be reckoned as belonging to Society felt it necessary either to go away to a moor of their own or to join a party and to slaughter as many of the little birds as they could.

Notable Days in the Calendar

The first of September and the first of October, on which the legal shooting of partridges and pheasants began, were scarcely less notable than "the Twelfth" in the country gentleman's calendar, while the newspapers and weekly journals gave them an almost national character. But sport in the English sense must have an element of uncertainty, of fairness in it. The odds must not be overwhelming, the dice must not be too heavily loaded.

Since Cabinet Ministers have been drawn from the lower ranks, the tradition which made the Parliamentary timetable conform to the sporting calendar has lapsed. Since the country has become more densely populated, especially around the cities, hunting has been restricted, and the re-creation of a small-holding class, which is so much talked of, will restrict it very much more.

Sport as a Moral Agency

Since an opinion has grown up which regards as detestable the killing of animals except as a necessity, and in particular the slaughter of great numbers, whether in English coverts or in the wide spaces where so many Englishmen have gone to shoot "big game," the field sports which were once belauded as the foundation of England's greatness have become less sacrosanct. Yet it must not be forgotten that, while their value has been no doubt exaggerated, they have contributed a good deal to the health and vigour of the national temperament.

It would be absurd to say that the hardiness gained by riding across country and by tramping over the stubble or the moors had made the British Empire, for this was the creation almost entirely of men who had never been able to indulge in these sports. But the delight in open-air and violent exercise, the insistence upon a certain amount of fairness to the quarry, the habit of being out in all weathers and of training brain and hand to act quickly in unison, have certainly helped to form the mould of what is called all over the world, and respected if not everywhere liked, as the English character.

"England," wrote Mr. Price Collier in his study of the people, "has kept in view the laudable ambition to bring up her rich with the hardiness and resourcefulness of the poor." That is an exaggeration, but there is truth in it, nevertheless. Seton Ridler, the millionaire's son in Mr. Richard Whiteing's penetrating "Number 5, John Street," lives luxuriously, thinks of nothing but his amusements, yet keeps himself fit and hard by polo.

Sport as a Leveller of the Sexes

"Good physical training has made this youth as hard as nails, yet in some points he is fastidious to effeminacy. He had rather starve, I believe, than eat his soup with a plated spoon." Mr. Whiteing saw both sides where Mr. Collier saw but one. Certainly there has been profit for the class and for the race in the sports and pastimes which stand out so prominently in the picture of English life, and so there need be, seeing that more is spent upon them than is spent on either education or religion. Hunting alone was reckoned a few years back as costing £9,000,000 a year, and shooting only a million less.

Here is another aspect of the matter. It cannot be disputed that the participation of girls and women in many sports and pastimes hastened the process of freeing them from the state of dependence felt by many of them to be a state of inferiority, in which they remained until towards the end of the nineteenth century. They began with lawn tennis,



SON OF THE SOIL WHENCE NELSON SPRANG

This hardy old East Anglian employs methods of repairing his nets similar to those adopted by his prototypes who, nearly two thousand years ago, were found "mending their nets by the sea of Galilee." The entrance to his rough, tar-coated hut is ornamented with a board bearing the name of a favourite fishing-smack, and in the eyes of the owner there appears nothing incongruous in naming a building redolent of fish and tar "Rosebud"

Photo, Horace W. Nicholls

they went on to hockey and cricket, they took up golf when it became fashionable. The safety bicycle was a powerful instrument in freeing them from the checks of Victorian conventionality. It relieved them of the constant chaperonage of parent or governess or maid, filled their lungs with fresh air, gave them a liking for change and adventure, abolished the notion

that showing their ankles was "indelicate," and started a series of changes which revolutionised women's dress. Now they took to riding astride instead of on side-saddles; for a long time they had been numerous in the hunting-field, since, oddly enough, riding to hounds had been an allowable amusement for women, even in the days before emancipation was thought of. Fresh



SUFFOLK FISHERMAN SIGNING ON A NEW MATE

The herring fleet has just returned to Southwold in Suffolk, and the skipper of one of the smacks has found his way to a near-by jetty. He is anxious to sign on a mate for a voyage on the troubled sea of matrimony

Photo, Horace W. Nicholls

air and exercise have thus made the Englishwoman taller, more robust, more self-reliant; this has been part of a change which has vitally modified the manners and customs of the nation.

Until this change began to be noticeable most Englishmen had thought of women as an order of being different from themselves. In the highest and the lowest class there was probably less of this discrimination than in the classes between. Women of property and title frequently made themselves personalities, some took an active part in political intrigues, some gave their attention to farming, estate management or business; they moved among their men-folk very often as equals, their opinion was respected, their advice was sought. Among the poor there might be found a similar equality based

on the natural likeness between men and women disregarding the artificial barriers which, especially in the middle-classes, were kept up to separate them. Even the habit of wife-beating (which unfortunately prevailed to such an extent that a French schoolmaster who wrote over the name of Max O'Rell, declared that there was need for a Society to Protect Women from Men) was not a proof that men considered themselves superior to their wives, but the outcome of a conviction that women were in no respect distinct from men, and therefore could be handled as roughly.

The middle-classes made a pretence of setting women upon a pedestal, of keeping them "unsoiled by the ugly things of life." The supposition was that women were of a more delicate texture, in soul as well as in body, and

must be treated accordingly. No subject must be mentioned in their presence which concerned the relations of men and women; for example, nothing "unpleasant" should be allowed to offend their ears. An ideal woman was fashioned in the imagination of middle-class men, an ideal to which Tennyson's poetry contributed, and the vague image of the young Queen Victoria and Coventry Patmore's idyll, "The Angel in the House," crystallised it; the featureless anaemic "good women" of Dickens and Thackeray satirised it unconsciously. Fashionable boarding-schools for girls did their best to turn out their pupils devoid of intelligence and individuality.

It was because this ideal had become so integral a part of the middle-class mind in England that the plays of Ibsen,



SAILORS THREE IN SOLEMN CONCLAVE AT THE DOOR OF THEIR STORE
Hardy sons of East Anglia, these old tars, "bearded like the pard" and with faces tanned by years of exposure to the winds and rain, are enjoying an "easy." With skilful fingers the white-jerseyed figure on the right is busy repairing his fishing-nets, which are stored in the rickety hut erected on the foreshore. Despite their weight of years these sturdy fishermen still take their turn in the boats

Photo, Horace W. Nicholl

which began to be seen at out-of-the-way performances soon after Queen Victoria's Jubilee in 1887, aroused such a fury of resentment. Clement Scott, a dramatic critic of strong, commonplace opinions, to which he gave vigorous expression, represented the "idealists," and the violence of abuse to which the women of Ibsen goaded him was an indication of the discomfort inflicted upon the middle-class by the disturbance of their comfortable optimism. It was not because there were "bad women" in the Norwegian dramatist's plays that he was so savagely attacked. Bad women had been common enough on the stage. No melodrama was complete without one. But these bad women had all been conspicuously labelled.

Ibsen as an Iconoclast

They dressed in a loud fashion, which proclaimed their character. They smoked cigarettes, which then was considered an unmistakable sign of depravity. It was because Ibsen put his women on the stage without labels that he infuriated Clement Scott and his like.

Ibsen drew no fixed and immovable line between "good" and "bad." He showed women as much a prey to criss-cross impulses and motives as men are. Nora forged a cheque and left her husband, yet it was impossible not to feel that there was a great deal to be said for her. Hedda Gabler was a minx; she encouraged men to make love to her, she shot herself when complications became too wearing. One could not suppress the thought, however, that her life in a small town, with a stupid husband and annoying relations, must have been galling to a woman of her vivid temperament.

His Effect on Fiction and Drama

That was what Clement Scott and the middle-class disliked so intensely; they did not want to hear anything of the "bad woman's" side of the case; they wanted to condemn her with an easy mind, feeling quite sure they were right. Black was black to them and white was white. Women must be one

thing or the other. Into the minds of the good ones there must never enter a thought which was not gentle and pure. The bad ones could not experience any generous, kindly emotion; they must not have excuses made for them; they were wholly vile.

The middle-class mind was not misled when its instinct told it that Ibsen was an enemy to its peace. His plays were revealing women to themselves, they were preparing the way for the Women's Movement, which twenty years later was perplexing Cabinet Ministers and filling the gaols with rebels against the established order, many of them trying to starve themselves to death in order that the cause might have martyrs to inspire its devotees.

Ibsen's influence on English fiction, the novel as well as the drama, was revolutionary. It triumphed almost without a struggle, save that which was made by the handful who followed Clement Scott. The leading dramatist of the English theatre, Arthur Pinero, capitulated immediately, his acute Jewish intellect perceiving that the old stage treatment of women's character had no life left in it.

Doom of the "Early Victorian"

He wrote "The Second Mrs. Tanqueray," which presented a woman of the type hitherto known on the stage as "adventuress," in a sympathetic light. Here was another shock for the Idealists! And this time it came not from an obscure foreign writer, but from the principal dramatic author of the day; it was produced, not in a hole-and-corner way, but at the fashionable St. James's Theatre, with the fashionable actress of the period in the chief part. As usual, the middle-class bowed before the fashion. Their idol lay shattered. The Victorian conception of woman had passed away.

Soon there began the agitation for the vote. This was confined for some time to women of the more intellectual sort, to those who had been foremost in education, had penetrated as pioneers into the Universities, who had wrested from men the right to practise as



LAUNCHING THE LIFEBOAT: BRAVE SERVICE THAT ASKS NO REWARD

Many of the finest deeds of heroism accomplished by Englishmen have been enacted by the rough seamen who comprise the volunteer crews of the lifeboats. Wearing oilskins and cork belts they venture out in the wildest weather to the aid of vessels in distress, frequently making more than one journey to a wreck. In many places the old-fashioned sailing lifeboat has been superseded by motor-driven craft, but the courage of the crews remains the same as of old

Photo, Horace W. Nicholls

doctors, had contributed to the solving of problems in local government and the care of "the poor." Along with them went a small band who were moved by enthusiasm for what they had done, who took their view that, if there were any abstract right to citizenship, women could not be excluded from it, and that if the old English cry, "No taxation without representation," had any justice

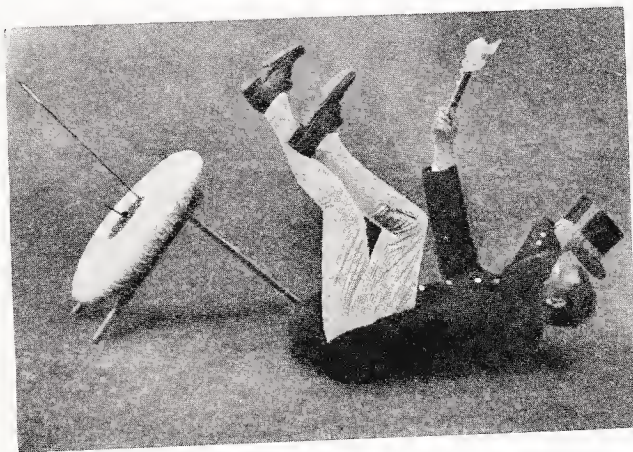
in it, it must be unfair to compel women to pay taxes and to deny them a share in the election of members to Parliament and other bodies entrusted with the management of public affairs. A certain amount of ground was gained slowly by the dignified methods of the Women's Suffrage Societies, but no impression was made on Parliament or on the opinion of the country until

ENGLISH LIFE & CHARACTER

more vigorous means were employed. By this time the demand for the vote came from a vastly more numerous body of petitioners. The high schools had been at work, sharpening girls' minds and giving them an outlook very different from that of the "parlour-boarders" and the expensively "finished" misses of the schools for young ladies. Many of the high school teachers were women of actively progressive tendencies; they imbued many of their pupils with the conviction that women ought not to be content with anything which fell short of equality with men. As these pupils grew up, they saw that the movement towards equality was a crawl, they wanted it to be a run. A new society, the Women's Social and Political Union, gave them the centre they required, the militant suffrage movement was started. Dignity was dropped, drawing-room meetings gave place to open-air demonstrations, the police were provoked into making arrests, the Suffragettes, as they were nicknamed, earned

the matter was the activity of women during the Great War. Their measure was passed into law, though not quite as they had drafted it, and they voted for the first time at the General Election of 1918, when the Coalition, under Mr. Lloyd George, was given an immense majority. As the result of this was, according to general opinion, a House of Commons with less character and less independence (though more riches) than had been known within living memory, the fears of those who anticipated great changes from the Women's Vote were quieted, and when Mr. Asquith, who had been a resolute opponent of the Suffragettes, was returned for Paisley at a by-election in 1920 by the weight of women electors' votes, there was a good deal of amusement at the shortness of memory which gave the Liberal leader the benefit of the franchise extension that he had done his best to prevent.

Besides giving to a large class of Englishwomen a share in controlling the government of their country, the War did a great deal to put men and women in England more on an equality than they had ever been before. It was found that girls could do a large share of the work in munition factories; they were employed as railway servants, as omnibus conductors, as motor drivers, as bank clerks, in many capacities which had been considered the special province of men. The ideal of the "sheltered life" for women was finally exploded. Henceforth it was admitted they must be allowed to compete



ENGLISH ARCHERY: SIGNALLING A HIT

When an archer succeeds in hitting the target the marker throws himself on his back and waves a white cloth attached to a short stick in the air, at the same time shaking his legs. His fellow "woodmen" see nothing strange in these antics

the reprobation of all respectable people, and their cause made rapid headway.

Violence succeeded to moderation that had not got within sight of triumph. It took a little time to persuade the House of Commons that the women's demand must be granted. What settled

with men in all occupations from which they were not barred by physical disability. Henceforth the girls in families must be considered as much as the boys when education was discussed and opportunities of earning a living canvassed. Frequently it



"WOODMEN OF ARDEN" COMPETING FOR THE SILVER ARROW

An old society of archers with traditions dating back to the eighteenth century, the Woodmen of Arden hold their annual wardmote at Meriden, Warwickshire, on the skirts of the forest. In white trousers and green coats with brass buttons, bearing the badge of their order, they are here seen shooting at small wicker targets called "clouts," for the silver arrow

had happened in the past that the girls were sacrificed so that a boy or boys might be sent to a public school and then the University. The argument was that the boys must be fitted to make their own way in the world, while the girls would probably marry, and even if they did not would have some small provision made for them by their parents, and in any case they could not profit by prolonged education if they had it. What parents forgot who reasoned in this fashion was that girls who were given no chance to develop their talents and their characters would not be likely to find husbands. The consequence was the existence in England of a large number of elderly unmarried women who were known as "old maids." Scarcely a family was without some of these members. If they could find occupation in household duties or in looking after nephews and nieces, they were happy and useful. But the most of them suffered from not having anything to do. In English fiction the "old maid"

sometimes is drawn as charming, kindly, helpful, but more often the novelists made her spiteful, a scandal-monger, a starved and stunted soul. Already the "old maid" is a disappearing type. There are likely to be always a number of women in England who have not married, since there are more of them than there are of men. But the woman who has taken her part in the work of the world, who has mixed with her fellow-creatures, who has spread her interests over a wider field than that of the home, has an intelligence and sympathies far different from those of "old maids."

It had been predicted that the participation of women in public life, and their association with men in so many more activities than were open to them formerly, would instal higher standards of conduct, a finer morality, nobler ideals in business, in marriage, in the up-bringing of children, in the ordering of public services, in all human relationships. No such improvement appeared immediately; any change



STOOLBALL: "MIXED" TEAM OF ENTHUSIASTS AT PRACTICE

Generally regarded as the ancestor of cricket, stoolball was originally played by one person tossing a ball at a stool placed on the ground, and another player endeavouring to strike it away with his hand. Since the game has been revived small wooden bats have been used and the stools replaced by pieces of wood one foot square on poles four feet eight inches above the ground

which could be noticed was in the other direction. For example, the election which resulted in the return of the first woman member of the House of Commons was marked by features of unpleasant vulgarity. The extravagant luxury which came into fashion as soon as women had broken the bonds of Victorianism, the freedom of manners and conversation which followed, the increased prevalence of divorce, arranged by lawyers for couples who were tired of one another, the headlong rush of women to be among the smartly-dressed, to frequent the most expensive restaurants, to keep up with the latest sensations in the domain of amusement and art, were all lamented as a falling-off from the more austere behaviour of the "un-emancipated" women of an earlier age.

But these were eccentricities observable only among small numbers; they were due merely to a form of hysteria originating in excitement and unrest; similar phenomena had been seen many times before in English

social history. The effect of "emancipation" on the mass of women has been in most ways healthy and agreeable. It has opened out to most girls wider horizons, added to the interests of their lives, strengthened their characters by letting them feel that they could shape their own destinies and not wait for a man to take them by the hand and show them that they are born for a purpose. At first it is possible that freedom inclined a good many towards a looser view than had been taken by their parents of relations between men and women. It was significant that two novels which just after the War were placed highest in a competition for writers who had not had books published before were both written by young women, and both illustrated the progress of a young woman towards "finding herself," the process including in each case an affair of more than sentiment with a married man.

There was no evidence, however, of any widespread change in the

attitude of women towards any of the established conventions of civilized existence, in spite of the fact that with the disproportion in the numbers of women and men in England there had come into existence what might almost be called a Third Sex. This was made up of women who, foreseeing no probability of marriage to provide them with interest and occupation, either worked for a living or threw their energies into work of a social or charitable kind, and included a great many who have laboured with most commendable results in the fields of education, medicine, literature, commerce, science, and social reform.



OLD ENGLISH CUSTOM IN MODERN GUISE: BEATING THE BOUNDS

The custom of beating the bounds dates back to Roman times, and is said to be a survival of the Terminalia, or festival of Terminus. It was general in medieval England and still survives in a few places. One of these is S. Clement Danes, London, where once a year the parish officials walk round the parish boundaries with the choristers, who beat the boundary marks with long rods



LUMBER HAULING IN A QUIET HEREFORDSHIRE LANE

Famous for its cattle, sheep, hops, and cider, its cathedral city, and the quiet English beauty of its scenery, Herefordshire is notable also for its many castles, recalling the strife of which it was a centre in the days following the Norman Conquest. It is watered by the Wye, and has the picturesque Malvern Hills on its eastern border



"CONTENTED WITH A LITTLE AND SET APART FROM DANGERS"

England has many humble homes hidden away in unexpected places and approached by narrow lanes, so deep cut and overgrown as to be little more than muddy runnels in winter and early spring. The cottages are often extremely picturesque, especially when, like this one near Lucton in Herefordshire, their solid timber framework is exposed and flowering creepers cover their mellow walls

Photo, A. W. Cutler



AGE AND INNOCENCE: "YOU CAN'T GUESS WHO I AM, GRAND-DAD"

Apart from its human interest as a study of the family affection and purity of home life on which the entire English social system is based, this picture has value as a presentation of English physical types: the old man with his fine, kindly face, fringed with short-cut hair, sinewy frame, and gnarled hands, the child with her clean-cut features and graceful lines

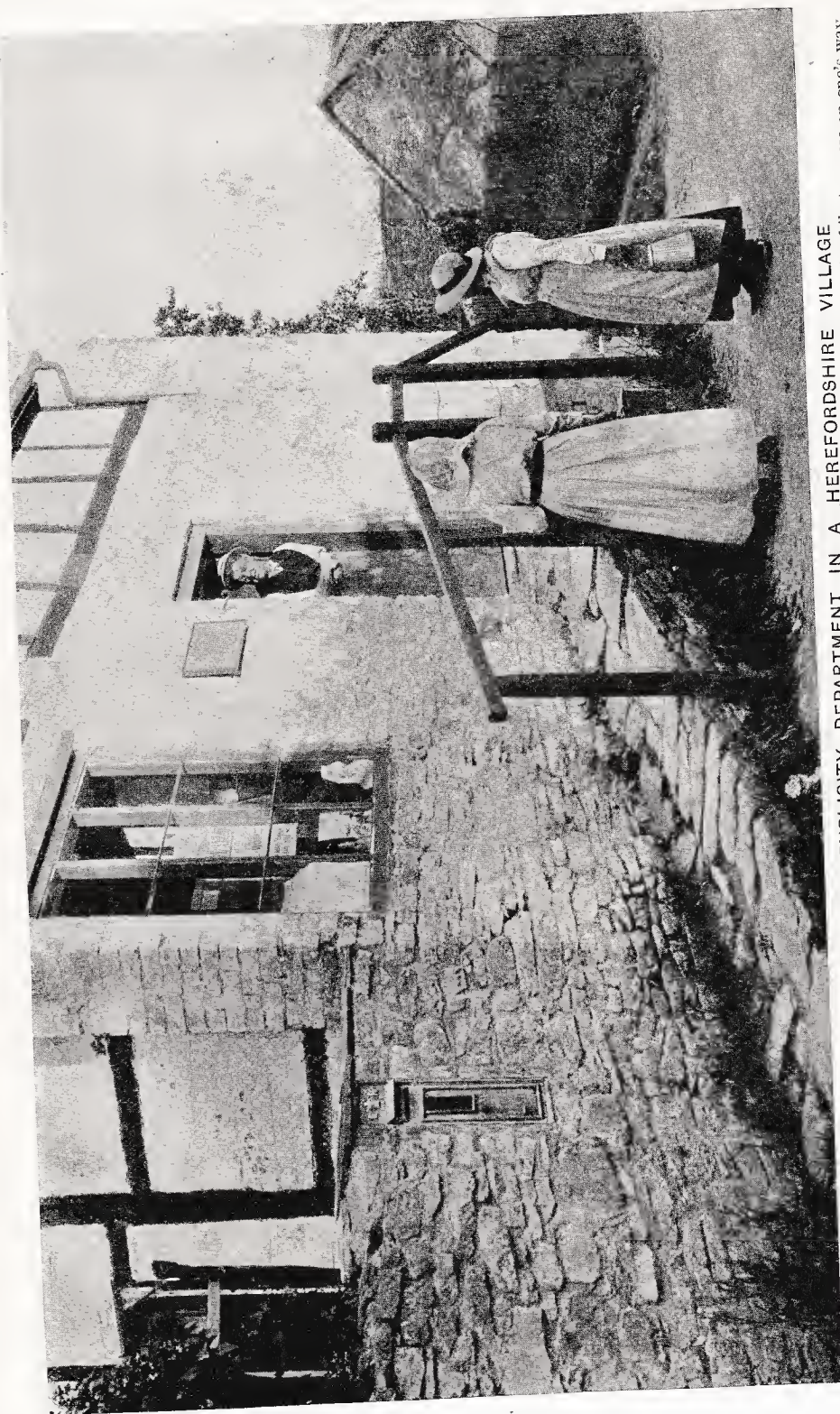
Photo, A. W. Cutler



MONDAY'S NEXT TO SUNDAY, AND CLEANLINESS TO GODLINESS

In every form of work, however humble or laborious, the conscientious worker can find interest and the onlooker beauty. There may even be pleasure in washing clothes, under conditions like these—the mother rinsing them in soft water outside her cottage door, and the child spreading them out to dry on the scented bushes in the garden the other side of the flower-fringed fence

Photo, A. W. Cutler



AT THE CENTRE OF THE PUBLICITY DEPARTMENT IN A HEREFORDSHIRE VILLAGE

Many an item of public news can be picked up at the village post office and carried home for later discussion, so it is generally worth while to pause on one's way up or down "town" and exchange a word with the postmaster leaning over his half-door. He is a good and willing listener, too, with a born genius for absorbing and retailing the latest local gossip. Thus these two ladies are saving themselves the expense of a newspaper and, very possibly, getting even earlier information

Photo, A. W. Cutler



FASCINATING OCCUPATION FOR ANY YOUNGSTER: HAULING TIMBER WITH A TEAM OF DONKEYS

Among England's many beautiful regions high rank must be given to the Forest of Dean, a district running twenty miles northwards from the confluence of the Wye and the Severn. It is a Royal forest of great antiquity, studded with oaks and beeches. These children are hauling small timber from the clearings, employing a low wain, drawn by four donkeys harnessed tandem, a team requiring much skill and patience from both the driver and the waggoner at the leader's head

Photo, A. W. Culler



WHERE THE TOUCH OF NATURE HARMONISES HEART TO HEART

Homeward bound with one of his plough-horses, the farmer stops for a chat with a buxom neighbour, watched by his wife from the farmhouse door. The scene is a farm at Holt Fleet in Worcestershire, and the time early spring. Later in the year the homestead will be almost completely concealed by surrounding foliage. Cart tracks across the pastureland give access to many houses in this part of England, necessitating much opening and shutting of gates by the drivers

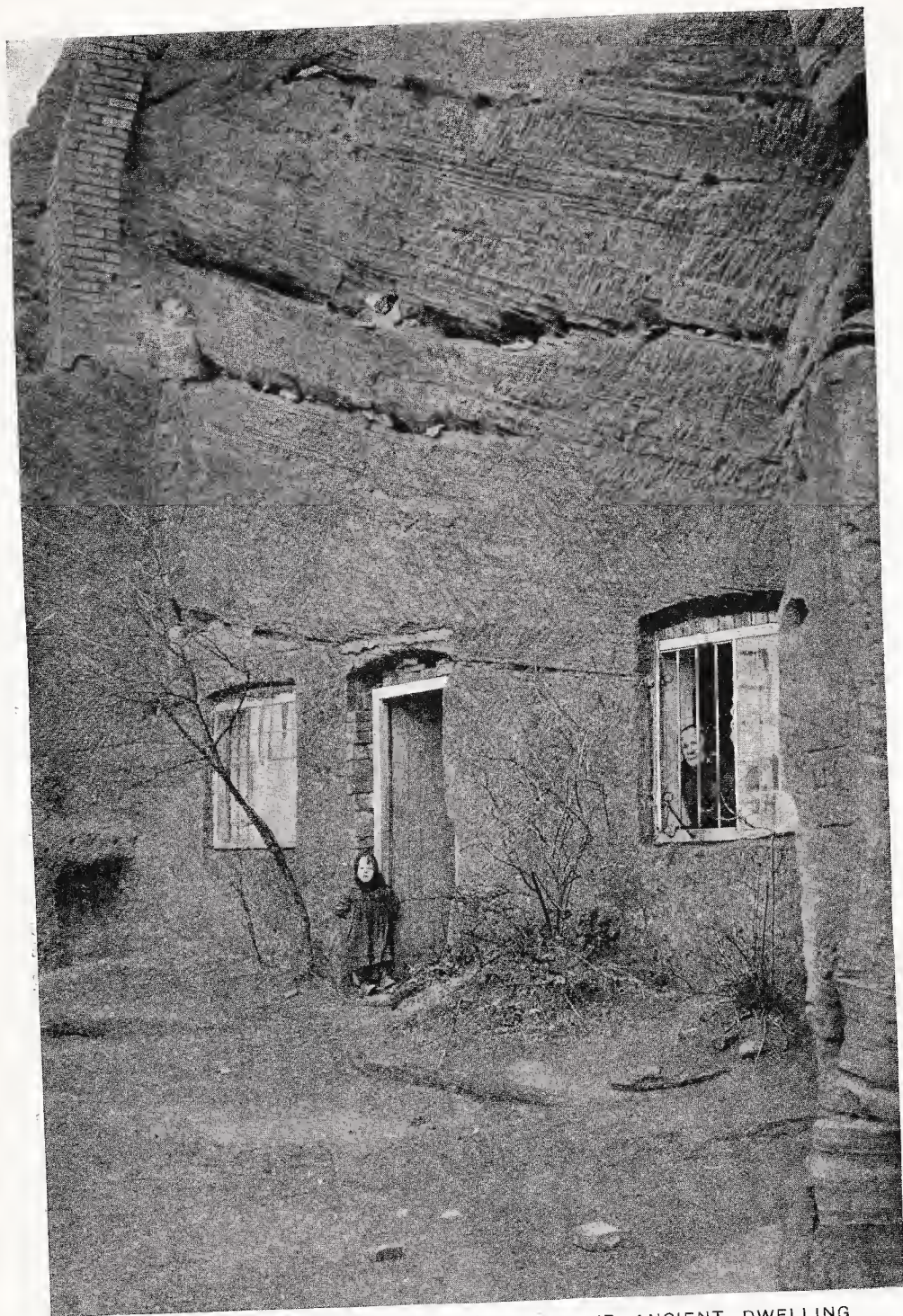
Photo, A. W. Cudde



"FAR FROM THE MADDING CROWD" IN A QUIET WORCESTERSHIRE VILLAGE

There are still to be found in the more remote parts of the countryside villages which have remained unspoiled by the ravages of the motor or the tripper. Such a spot is the old village of Little Comberton with its thatched cottages and flower-filled gardens and air of peace and quiet. The sight of one of the village ancients with his wheelbarrow sweeping the street provides a spectacle of great interest to the children watching his slow movements

Photo, A. W. Cutler



MODERN ENGLISH TROGLODYTES AND THEIR ANCIENT DWELLING

Built out of the hard stone of the Holy Austin Rock at Kinver in Worcestershire, these quaint dwellings atone for the formidable aspect of their exterior by the solidity of their construction. Used as dwellings for hundreds of years the only sign of modernisation is the tall brick chimney which is built against the face of the rock, seen on the left of the photograph

Photo, A. W. Cutler



WHERE JERRY-BUILDING IS AT A DISCOUNT

The Holy Austin Rock, in which several Worcestershire families dwell in quaint but strong little houses fashioned out of the stone, has been used for human occupation for hundreds of years. In the fifteenth century certain of the Augustinian friars took up their abode in the caves of the rock, which takes its name from these early tenants

Photo, A. W. Cutler



SMILING WELCOME FOR THE OLD ROADMENDER ON HIS RETURN HOME
For over thirty years this sturdy old Worcestershire countryman has set out from his quaint thatched cottage in the village of Little Comberton to mend the roads in the vicinity and keep them in good repair. His wife, a motherly figure, in her sunbonnet and apron, stands at the entrance to their old home to welcome her lord and master

Photo, A. W. Culler.



DAY DREAMS AT THE DOOR OF THEIR LITTLE COTTAGE HOME
Many a town dweller in his house of brick and mortar might well envy these serious little folk at the cottage door. Far from the noise and dirt of towns this little Worcestershire cottage takes on an added charm by very reason of its picturesque untidiness. With its thatched roof; old oak beams, and general air of rural simplicity it is redolent of the quiet, restful country in which it stands

Photo, A. W. Cutler



STILL HALE AND HEARTY, OLD AGE HAS LAID BUT LIGHT FINGERS ON THE STURDY WORCESTERSHIRE YEOMEN
 An outdoor existence, free from the hustle and worry of the town dweller, leaves these old fellows strong and well in their declining years. Working all day in the fields they acquire a healthy appetite, which bread and cheese, washed down by beer from a stone jug, does much to appease. The old man leaning on his sticks was the last person in Worcestershire to wear the smock or "slop," once so distinctive a feature of rural dress

Photo, A. W. Cutler

English Life & Character—4

Influence of Religion & Pride of Class & Race

TO women is largely due the keeping-up of religious observances. They fill the churches in the cities, with but a sprinkling of men among them. In country places more men are seen, though here also the congregations are mainly composed of women. Church-going is no longer looked upon as an indispensable duty. Sunday is no longer marked by the suppression of all recreations and amusements. The higher classes do not, as they once did, keep Sunday for home-life. Luncheon parties and dinner parties are given as on other days of the week.

Week-end parties fill country houses with guests who play golf or lawn tennis in the daytime and bridge at night. Often it is announced by the hostess that anyone who cares to go to church can be driven there in a motor, and usually one or two take advantage of the offer. But the regular Sunday morning parade of all large families and households with all their guests, in Sunday clothes and with Bibles and Prayer-books in their hands, to walk or be driven to church is a custom of the past.

Waning Influence of the Clergy

One result of this is that the clergy have lost most of the influence they possessed, above all in the country, during the greater part of the nineteenth century. In many villages the parson ruled the community with firm, though kindly sway; in some he was both a tyrant and an inquisitor. He might be High or Broad or Low—that is, he might be a user of elaborate vestments and altar candles and an ornate ritual; or he might consider all forms and ceremonies equally valuable from one point of view and equally worthless from another; or he might be resolved that his services should be as plain and severe as the absence of ornament and the reduction of music to a minimum could make them; but whatever his beliefs and formalities, he was as likely as not to aim at spiritual domination

and at making himself the chief and, if possible, the only arbiter among his parishioners in all matters of conduct, custom, and behaviour generally.

Wordsworth called the English clergy "the link which unites the sequestered peasantry with the intellectual advancement of the age." But he would have written more truly if he had put "social" instead of "intellectual," for intellect has never been the distinguishing mark of the rank and file of the Church of England, however brightly it may have shined in some of the bishops, deans, and canons of its cathedrals.

Importance of the Parsonage

The real service which the parish clergy rendered to the nation was that in numberless villages they alone possessed education, refinement of manners, knowledge of men, and that they usually did their best to share these gifts, so far as possible, with the people committed to their care.

Much has been said against the English clergy. But to the credit of the parsons it must be said that they have on the whole, with some deplorable exceptions, fulfilled their parish duties conscientiously, shepherded their flocks with assiduity, visited the sick, fed the hungry, made their churches and parsonages centres of a warm humanity, and kept alight the torch of civilization in many places where, but for them, the darkness of barbarism might have brooded unopposed.

Many of them have lamented that by the tradition of their order they had to live as "gentlemen" and not, after the example of their Master, as poor men among the poor. They have seen how this set up a barrier between the shepherd and his flock, how often it caused their preaching and their practice to be different. Yet it is improbable that they would have possessed the same influence if they had not been on a higher social level than the mass of the people to whom they ministered. This



PRAISE WITH A MERRY NOISE AND THE SOUND OF THE TRUMP
 "Why should the Devil have all the good tunes?" is a question attributed to General Booth when challenged as to the propriety of adapting popular music to religious uses. Acting on his point of view, the Salvation Army rely upon the good rendering of familiar music to draw people together, and crowds gather round their brass bands playing at open-air services

gained them respect, gave weight to their admonitions and their counsel. Laying no claim on the tremendous authority which is behind the Roman Catholic priesthood, they needed some other support, and this was found in their position as "gentlefolk." It was more especially useful seeing that most of them were married. It gave their wives a standing which enabled them to take the lead with unquestioned right in all parish activities of the social kind. And in many parishes it was the parson's wife rather than her husband who kept the congregation together and managed all the agencies for the material and spiritual benefit of its members.

When one thinks of an English village, one's mind's eye sees at once the ancient church with the tombstones of many generations of villagers around it, with its chime of bells that ring so winningly on Sundays their call to morning and to evening prayer. And when one's thoughts wander thence to the life of the village folk one sees just as quickly the parson's wife, and perhaps their

daughters, active in kindness, untiring in good deeds, sitting by the aged and the afflicted, taking soup or nourishing jelly to invalids, helping girls to find "places" as domestic servants and to fit them out for their new life, holding mothers' meetings and sewing classes, spending their lives and their strength in trying to meet every need for sympathy and help.

Often their position as gentlefolk is hard to maintain. The Church of England has never been administered fairly in the financial sense. While the high ecclesiastics are highly paid and have palaces provided for them to live in (though it must be added that some spend most of their income upon their work), many of the parish clergy are paid scarcely enough to keep them in food and clothing. And the hardship of this is heightened by the absence of uniformity in the scale of stipends.

There has never been any serious attempt in the Church of England to apportion the funds equitably and establish a standard rate of pay. The reason



CHURCH INFLUENCE IN ENGLISH VILLAGES

One of the features of English life to-day is the waning influence of the clergy, a phenomenon perhaps more noticeable in the towns than in the villages, where, though the clergy may not "rule" with the firm but kindly sway of former times, their influence remains considerable, as evidenced by this photograph of an open-air ecclesiastical procession in the Cornish village of Little Petherwick

ENGLISH LIFE & CHARACTER

of this is that many "livings" are in the gift of private persons, usually laymen, sometimes members of Non-conformist bodies. It is possible to buy the "presentation" to a living—that is,

cases resulting from the system, or want of system. There is a society which provides funds for a certain number of curates. Some are paid out of diocesan funds; in many parishes private members

of the congregation provide the money for their support. This haphazard manner of carrying on the ministry of the Church is one of the causes for the movement among clergymen in favour of Disestablishment. Even bishops have declared themselves in sympathy with the freeing of the Church from the ties which bind it to the State.

These ties give it certain advantages. Bishops have seats in the House of Lords. The clergy are State officials; they have a position which cannot be attained by the ministers of any other religious body, since they are the privileged and appointed dispensers of the comforts and consolations of the Christian faith. But on the other side must be set the power of the House of Commons, which includes a great many who are not even technically members of the Church of England, to overlook its formularies and to prevent it from acting with the freedom that it would enjoy were

it independent of State control.

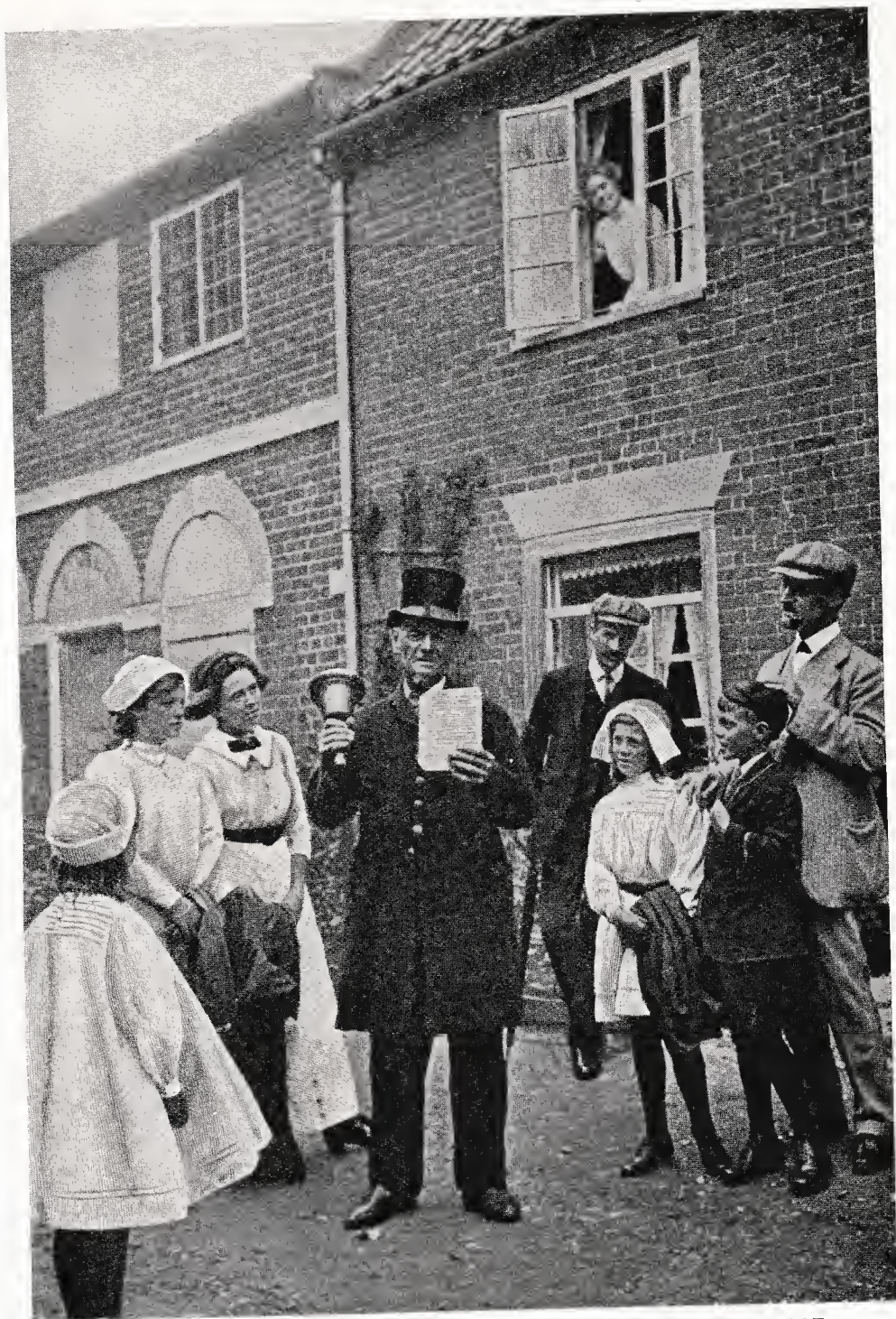
Another argument used in support of Disestablishment is that an independent Church of England would be in a far better position for amalgamating or federating with the Free Churches and forming one truly national body. Until lately the Establishment held entirely aloof from the Free Churches. It did not acknowledge their existence. They were thrown into opposition to it. In recent years



"OYEZ! OYEZ! OYEZ!"

Gorgeous in blazoned tabard, Garter, Principal King of Arms, reads royal proclamations in London at St. James's Palace, Trafalgar Square, Temple Bar, Wood Street, and the Royal Exchange. The proclamation is preluded by a fanfare of trumpets

the right of the purchaser to appoint himself or anyone he chooses to the care of a parish. The bishop's approval must be obtained, but this cannot be withheld so long as the presentee's character is beyond open reproach, nor can a parish clergyman be removed from his office, even though he be manifestly unsuited to hold it, unless some grave moral delinquency can be proved against him. Something has been done to modify the most glaring of the hard



IN LITTLE TOWNS THE BELL-MAN PLAYS THE HERALD'S PART
Despite the astonishing development of methods of obtaining publicity, the town-crier survives in many small English towns. Attired in conspicuous dress and crowned with a gold-braided hat, he proceeds through the streets and, ringing a bell to arrest attention, proclaims in stentorian tones the hour and place of public meetings and the reward offered for the return of chattels lost, stolen, or strayed

Photo, Horace W. Nicholls

a broader spirit has appeared. Pulpits have been exchanged between parsons and Nonconformist ministers; one of the latter was even invited to preach in a cathedral. The Nonconformist bodies have gained so much in strength owing to the attainments of many of

a very poor woman of mystical temperament and noble ideals, resolved to devote his energy—which was immense—to bringing a knowledge of Christ among the lowest of the population. He saw that in the cities they were utterly neglected. With an instinct that

proclaimed him a born religious leader, he used emotion as his lever. He preached at street corners with a fervour that silenced jeers; he shed tears himself, and drew tears from many of his hearers; he put his message into the simplest, most dramatic form. Further, he stimulated the emotions of those who gathered round him by inducing them to sing hymns to popular tunes of the hour. His motto was "Blood and Fire." There was in his preaching, and in the hymns, a great deal about "the blood of the Lamb," and a great deal about the fiery torments of hell which awaited unbelievers and those who knowingly lived evil lives.

The new sect—to which he gave a military organization, with uniforms and bands and military titles—gained adherents quickly. For some time it was ridiculed by the educated classes,

regarded as a nuisance, denounced as the trick of a mountebank to make himself notorious. But the fierce sincerity of its founder, and the change which it made in many of the worst slums of London and other cities, forced a recognition of its value. The methods adopted by Mr. Booth were copied by University missions and other agencies which set to work among the same people he tried to influence.

Many of these, in particular Toynbee Hall, founded in 1884 in memory of a social enthusiast, brought into many



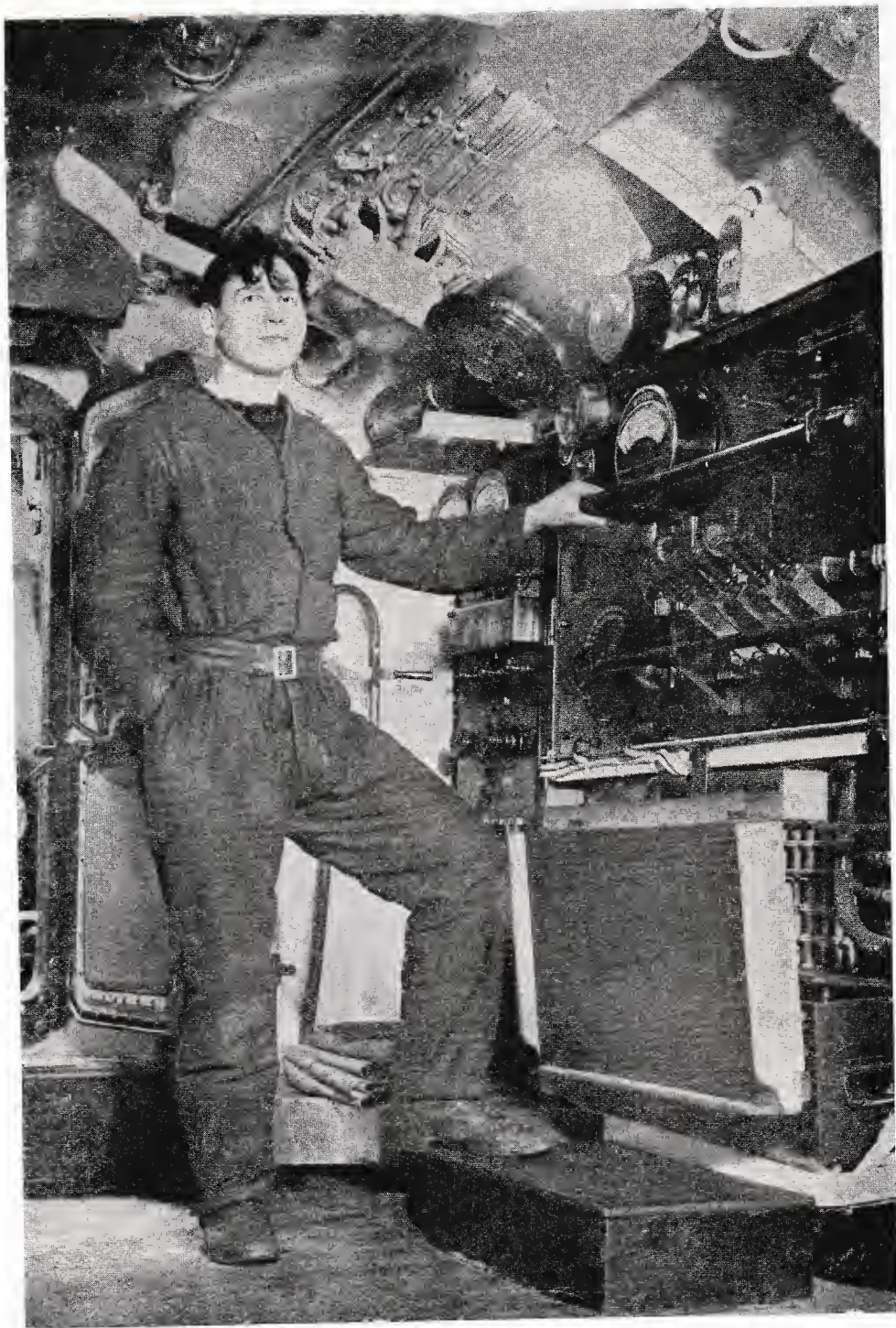
NAVAL OFFICERS IN FULL DRESS UNIFORM

On ceremonial occasions cocked hats, epaulettes, and swords are still worn by officers of the Royal Navy. Graduations of rank are denoted by gold bands on the cuffs of the uniform, and all decorations are worn on their respective ribbons. The nearer of the two figures is a captain, his companion being an admiral

Photo, Stephen Cribb

their ministers that they are always represented now in any national movement. Even General Booth, of the Salvation Army, became a representative Englishman, received marks of royal and official favour, and was invited to take part in deliberations affecting the nation's welfare.

The life of William Booth is worth glancing at by all who seek to understand the English character. It illustrates, firstly, the error of supposing the English to be unemotional. Booth, a very poor man himself, married to



ON DUTY IN THE ENGINE-ROOM OF A SUBMARINE

Space is limited in even the largest submarines, and the naval engineer works in low, narrow quarters tending the powerful petrol-driven engines. With compressed air supplying their only ventilation, and often working under conditions of extreme discomfort at great depths below the surface, the crew of a submarine must possess strong physique to enable them successfully to perform their tasks

Photo, Stephen Cribb



NAVAL STOKERS ON SHORE LEAVE

Freed from the grime and heat of the ship's stokehold they are waiting, dressed in their clean uniforms, to join the remainder of the "liberty men." Their arduous work develops their physique immensely

Photo, Stephen Cribb

homes of the more intelligent workers, and even into the wretched rooms inhabited by the very poor, a new sense of comradeship, a glimmering vision of beauty, a widened horizon of interest. But they could not stir men and women to repentance and ecstasy as the Salvation Army had done, since they were managed by educated people, whose whole nature and conception of life unfitted them to strip off all the coverings which overlay primitive emotion and to play upon it by the crudest, most elementary means. By no other means could the success of the Salvation Army have been won, nor

could there be any more compelling proof of the susceptibility of the English nature to emotional appeal.

Secondly, the life of General Booth illustrates the curious individual character of the English. If he had happened to be born in a Continental country he would almost certainly have been a member of the Roman Catholic Church; his energies would have redounded to its credit and added to its strength. The Church of England has never sought to make use of religious reformers and enthusiasts. It let John Wesley go, and Whitefield, and many another who might have increased its power to do good. It let them establish bodies



THE EARS OF THE NAVY

In his wireless cabin with his receiver and transmitter the wireless operator keeps in touch with distant lands and passing ships. His services are vital in the conditions associated with modern warfare

Photo, Stephen Cribb

that weakened both its influence and its material fabric.

Later it paid no heed to the intellectual struggle through which Newman, Manning, and others passed, as the result of the Oxford movement, towards authority as the ruling principle in religion. It did nothing to keep them within its boundaries. The most poetical theologian and the most philanthropic prelate of the age became shining lights of the Church of Rome. The strength of that Church has been its catholicity, its readiness to find places within its borders for reformers and for zealots who struck out into untravelled paths. Saint Francis of Assisi, Saint Benedict, Savonarola, are names that will occur to all, and a great many others could be produced as evidence.

The genius of the Roman Church is Latin, and therefore comprehensive. The genius of the institutions of England allows to each individual the fullest freedom to shape his own destiny and to follow his own inspirations. Those who cannot fit in comfortably with what exists are at liberty to create something more to their inclination and to gather followers. This explains why out of one Church embracing the whole people there have grown up some four hundred different religious communities. Once the process of splitting off began, it could not be stopped. The right of private judgement allowed everyone to decide just what interpretation he or she would put upon the Bible. Those who outgrew the formularies of one sect left it and founded another. Sometimes the founder would be a great divine like Wesley,

sometimes a great lady like the Countess of Huntingdon, sometimes a man of highly-cultivated intellect like Edward Irving, sometimes one who had scarcely been to school at all, like William Booth.



GUN CREW AT BATTLE STATIONS

Constant gun practice is essential to skilled efficiency. The sailor in the left background is sighting his gun, while a comrade slips a shell into the breech, which will be swabbed out after firing by the man in the foreground

Photo, Stephen Cribb

There must be, therefore, a strong religious element in the English character. This is made evident, in all times of crisis or humiliation, by proposals for a special day of prayer or for special forms of intercession to be read at the customary services. It may be discerned in the rapt devotion of High Church congregations at a Communion service which is scarcely distinguishable from the Roman Mass, in the heartiness of singing and the uplifting of hearts in prayer among the Nonconformists, in the hoarse cries of "Hallelujah!" and "Glory, glory!" which were once

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usual, and may still be heard, at Salvation Army meetings.

Emerson was wrong when he wrote in the forties : " The religion of England is part of good breeding." That is true of an important, though not a large part of the nation. It was fashionable to go to church in the Victorian Age ; therefore, the churches were full ; therefore the writer of a book published in 1851 said : " Whether there be really more vital religion among us than existed fifty years ago we have no means of judging, but that there is at the present period a much more general recognition of its duties and ordinances among all ranks of the people, and that society at large professes at least to be governed by its laws cannot be disputed." This was the period in which Emerson

said : " When you see on the Continent the well-dressed Englishman come into his ambassador's chapel and put his face for silent prayer into his smooth-brushed hat, one cannot help feeling how much national pride prays with him, and the religion of a gentleman. So far is he from attaching any meaning to the words that he believes himself to have done almost the generous thing, and that it is very condescending in him to pray to God."

Of the governing Englishman that was true, with individual exceptions. He went to church because it was the custom of well-bred people to do so ; he took whatever part in the maintenance of religious observances was considered proper. He might have family prayers, for example, to which the servants would be summoned ; he might read the lessons or hand round the collection-plate. But when it ceased to be fashionable to go to church he was seen there no longer, except upon special occasions.

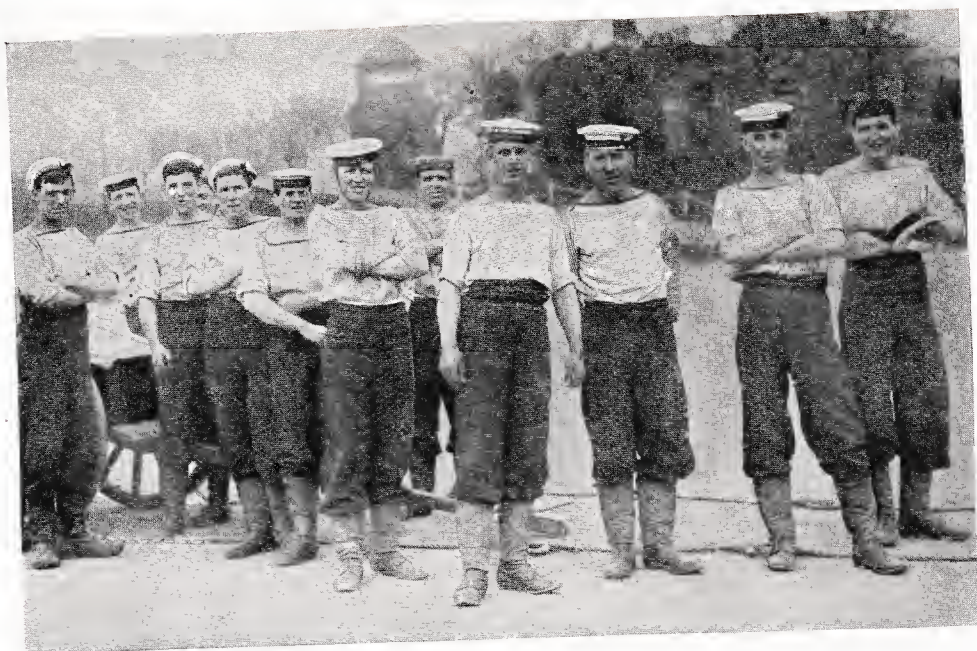
But this was not the way of the mass of English people. A very large number continued to feel the need for common worship on Sunday, and draw from it genuine refreshment of soul. They never went to church or to chapel (until lately all places of worship outside the Establishment were called chapels) because it was the fashion to be seen there ; they did not cease to go when the fashion changed. Among the mass rather than among the governing class must the religious spirit of the nation be looked for. It is the spirit which came into being not at the English Reformation, regarded as the act of a king, and which was not



SIGNALMEN ON THE NAVIGATING BRIDGE

The sailor on the right is reading the signals flown from the mast of the flagship some distance away. His bare-footed companion is making an entry in the ship's log-book, the official diary, which must always be kept up to date

Photo, Stephen Cribb



NAVAL GUN TEAM ASHORE FOR EXERCISE

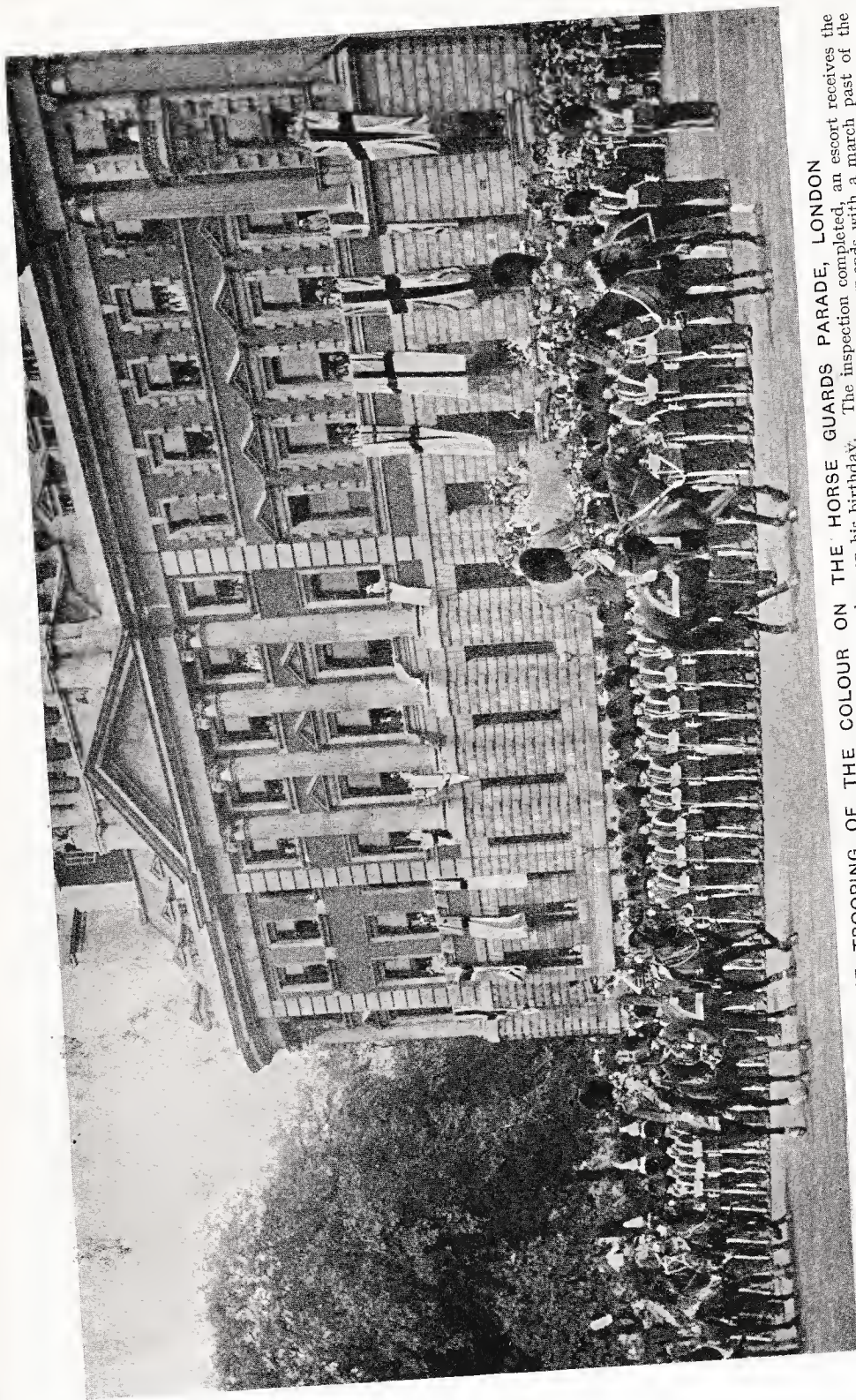
In their white singlets and blue trousers these seamen of the Royal Navy serve as a living testimonial to the health and vigour gained by a life at sea. A gun team, they have come ashore for exercise on one of the big naval parade grounds where they perform herculean feats of strength, hauling on the ropes of their gun carriage as they rush it into action



UPPER AND LOWER DECK IN FRIENDLY CONFERENCE

The bond of sympathy between officers and men of the Royal Navy is enhanced by informal discussions. The photograph shows one of these conferences at the Royal Naval Barracks, Portsmouth. Held under the aegis of the Naval Welfare Committee, the meetings are attended by members of the lower deck elected by their comrades to lay their grievances and suggestions before the officers present

Photos, Stephen Cribb



PAGEANTRY AT THE TROOPING OF THE COLOUR ON THE HORSE GUARDS PARADE, LONDON
King George V. inspecting the guard of honour preparatory to the trooping of the colour on his birthday. The inspection completed, an escort receives the King's colour, which is carried slowly past the lined-up troops to the music of the massed bands of the Guards. The ceremony ends with a march past of the troops behind their regimental bands. The custom is said to have had its origin in the reign of George I.

really popular (John Richard Green says that when Queen Mary came to the throne "the Mass was restored with a burst of enthusiasm"), but in the days when the Puritans struggled against the forces of the Established Church for freedom to worship God in their own way.

The Church of England had at that time altered the formulae of religion, but not the spirit, which had been in the Church of Rome. It resented any departure from its formulae; it wished to say, "Thus far and no farther" to the tide of innovation. That having claimed the right of private judgement for itself, it could not in justice deny it to others, it would not admit. But its denial was useless. Once the Bible could be read by the people, an end to hard-and-fast religious system was bound to come. To quote J. R. Green again: "No greater moral change ever passed over a nation than passed over England" between the later part of Elizabeth's reign and the fight between Roundheads and Cavaliers.

England became the people of a book, and that book was the Bible. . . . The whole moral effect which is produced nowadays by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone. And its effect in this way was simply amazing. The whole temper of the nation was changed. A new conception of life and man superseded the old. A new moral and religious impulse spread through every class.

Puritan View of Life

That impulse culminated in Puritanism, which was an exaggeration due to the folly of the Church of England and the governors of the realm in trying to check the results of Bible reading. And the impress left by Puritanism on the English character is by no means exhausted yet. It has had its bad sides; it bred hypocrisy and cant, which are more common in England and among the Americans of English stock than among any other people; it stood in the way of natural gaiety and recreation and pleasuring; it was afraid of beauty and adornment. The Puritan cut himself sternly off from amusements

and delights belonging to this life in order to be certain of deserving the blessedness of the life to come. He lived in contemplation of an invisible world which made the visible seem trifling and sinful. He imagined God as a Father easily offended, "hotly offended and severely threatening some grievous punishment" to those who, like John Bunyan in his youth, played "cat" (probably our tip-cat), and hiding His face from the insufficiently earnest until they were made to avow themselves, as Oliver Cromwell did, in spite of his virtuous and devout temper, "lovers of darkness and haters of the light."

"The Brotherhood of the Saints"

Thus the Puritans, in their eagerness to obey what they supposed to be the will of God in the very smallest, as well as in the larger issues of life, lost their sense of proportion. They "learned to shrink from a surplice or a mince-pie at Christmas as they shrank from impurity or a lie." They lost, too, the belief in the brotherhood of all men, exchanging it for the narrower and more barren conception of a "brotherhood of the saints"—that is to say, of all who held the faith as they did. With the rest they desired no converse in this world, deeming them to be under condemnation of hell-fire in the next. It was largely their anxiety to avoid intercourse with "the ungodly" which drove the Pilgrim Fathers of the seventeenth century first to Holland, and then to America. They were fearful that their eternal salvation might be endangered by dwelling among people who seemed to them to be "unbelievers."

Tyranny Born of Bigotry

When to this trembling and anti-social habit of mind was added the theory of Presbyterian authority, the Puritans threatened liberty as well as joy. This theory was the natural outcome of the idea that every action ought to be regulated by divine ordinance. It set up as the ideal form of



PICTURESQUE IMMOBILITY IN WHITEHALL

In his plumed helmet, flashing cuirass, and long boots, the trooper of the Life Guards as he sits his black horse at the entrance to the Horse Guards in Whitehall is one of the "sights" of London

Photo, Donald McLeish

government the absolute rule of the servants of God, which meant the Presbyters chosen to conduct divine service and to look after the morals of their congregations. Since they were the men admitted most intimately into the mind and purposes of the Almighty, they must be fitted to wield despotic power. Those who were the official exponents of the Presbyterian doctrine claimed the right to exterminate "heretics" just as the Roman Catholic Inquisition had claimed it; they were not to be spared even if they repented.

"If this be bloody and extreme," wrote the chief of these exponents with self-satisfied blasphemy, "I am content to be so counted with the Holy Ghost."

So, within half a hundred years of the English Reformation, the strongest of the reformed sects was putting forward exactly the same intolerant demands as those to which Rome had clung, and the Church of England was actually exercising, through the Ecclesiastical Commission, a tyranny quite as galling as the old, and more irresponsible, because it had behind it no tradition or body of doctrine, but merely the personal opinions and sentiments of the archbishops. Both these evils were the results of efforts to control the minds of the nation. If, when the Bible began to be read freely and the clamps were taken off the religious spirit, there had been no attempts made to hinder the development of that spirit in as many directions as it chose to take there would have been no exaggerated Puritanism. Then the Calvinistic plan

of government by Presbyters would have gained no hold in England, then the Church would not have expelled so large a number of its finest ministers, then it would not have required a civil war to prove that "Presbyter was only priest writ large," and to cast out finally the desire for religious persecution. Never since the tragic failure of Cromwell to justify the claim to earthly power made by the "servants of God" has there been any effort or any wish among the English people to punish any man for his religious beliefs. The



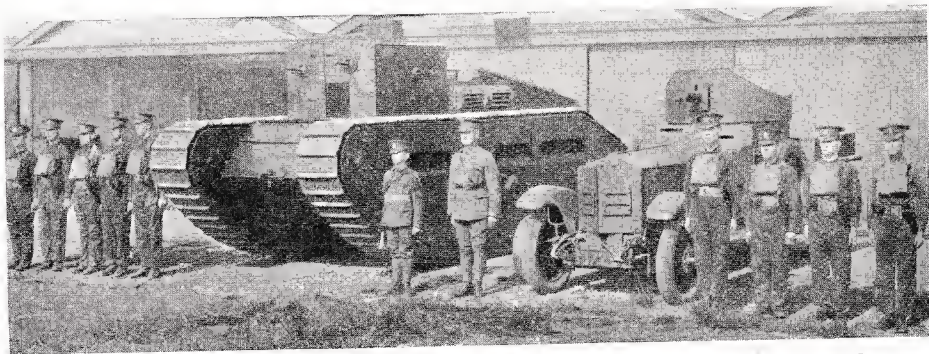
LIMBERED FIELD GUNS PASSING A SALUTING BASE ON SALISBURY PLAIN

The drivers of the teams extend their right arms and turn their heads in the direction of the officer as the battery passes the saluting base. The guns are 18 pounder field guns, one of the most effective types of artillery used in the Great War. Very mobile, they sustain a rapid fire

Photo, Gale & Polden, Ltd.

disabilities inflicted upon Roman Catholics, and the fury with which at times they were assailed were due, not to their religion, but to their politics, to their setting the authority of the Pope above the authority of their sovereign and the civil government. The long-continued refusal to give Jews the same electoral rights as Christians arose, not from any intention to penalise them for their faith, but from a suspicion that they might be a danger to the State. Disastrous though the Civil War was, it swallowed up the persecuting spirit. It was followed by a century of the widest toleration. To those who looked at England from the outside only, it seemed that Puritanism had disappeared and left not a wrack behind.

The outsiders were entirely wrong in that belief. The levity and coarseness of the Restoration stage, the disregard of moral standards which led, in one direction, to the corruption of the House of Commons under Walpole's management, and, in another, to the "fastness" of high society, the refusal of the learned, as well as the witty, to be bound by doctrines drawn from the Bible, were merely surface ruffles. In the hearts of the mass of the people the Puritan influence, so far as it was based on the Bible, remained firmly fixed. It added solidity to the national character. It engendered gravity, steadiness of aim, attention to business, the prosperity which rewards industry, high seriousness, and fair dealing. Thus, in spite of the drawbacks of



THE SWIFT ARMOURD CAR BESIDE ITS MAMMOTH OFFSPRING

The crews are ranged alongside their charges, the huge Tank on the left quite overshadowing the armoured car of which it was the outcome. Slow and cumbersome, the Tank is designed for action over rough and broken ground, and lumbers forward, taking obstacles in its stride, like some huge Juggernaut car. The motor on the right, possessing great speed, is invaluable for use on roads

Photo, Gale & Polden, Ltd.



LANCERS PASS WITH FLUTTERING PENNANTS AND RATTLING BITS

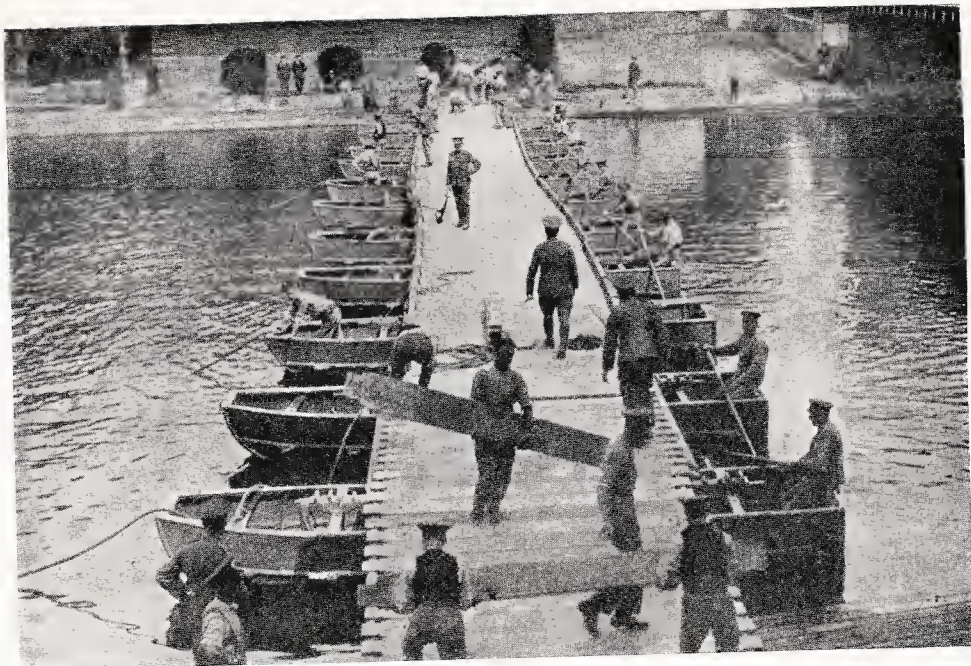
One of the most picturesque arms of the service, the Lancers, even in their war-time khaki, present an inspiring picture as they ride slowly by, their tall lances glinting in the sunlight. Consisting of six regiments until 1921, in that year two regiments, the 5th and 21st, were abolished. The Lancers saw service in the opening stages of the Great War as mounted troops, later serving in the trenches



SHERWOOD FORESTERS ON THE MARCH WITH THEIR REGIMENTAL BAND

First comes the signalling section, then, accompanied by the inevitable small boy, the band, and next the remainder of the battalion marching in column of route. The 2nd Sherwood Foresters, seen above, fought in all the early battles in France and Flanders during the Great War. First formed in 1741, the regiment earned the nickname of "The Old Stubborns" while on service in the Crimean War

Photos, Gale & Polden, Ltd.



ROYAL ENGINEERS BRIDGE-BUILDING IN TIMES OF PEACE

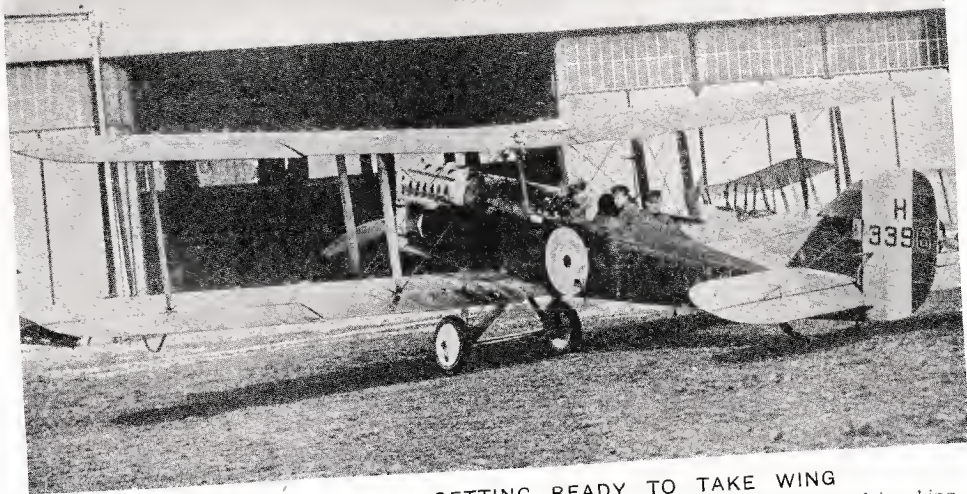
On the Thames above Marlow Bridge the Engineers are giving a display of bridge-construction. They are laying the planks on strong pontoons placed across the river. Under intense shell and rifle fire the "sapper" performed many similar tasks with just the same methodical dispatch during the Great War. It is his proud boast that he can "go anywhere and do anything"



ROYAL ENGINEERS TESTING THE LINE OF A FIELD TELEPHONE

The odd-job men of the British Army, the Engineers are equally at home when laying telephone-wires, digging trenches under heavy fire, or erecting stands for a regimental gymkhana. In the above photograph an officer is seen getting into touch with his headquarters by means of the field telephone. During Army manoeuvres the white band round the officer's hat indicates the force to which he belongs

Photo, Gale & Polden, Ltd.



ENGLISH AIR SCOUT GETTING READY TO TAKE WING
 De Havilland 4 machines were used largely during the Great War for reconnaissance and bombing duties by the Royal Air Force. This photograph shows one of the machines being tuned up preparatory to a flight. All controls are centred in the pilot's cockpit, in the front of which is located the instrument-board containing many devices to assist the pilot in flying his machine

Photo, R.A.F. Official



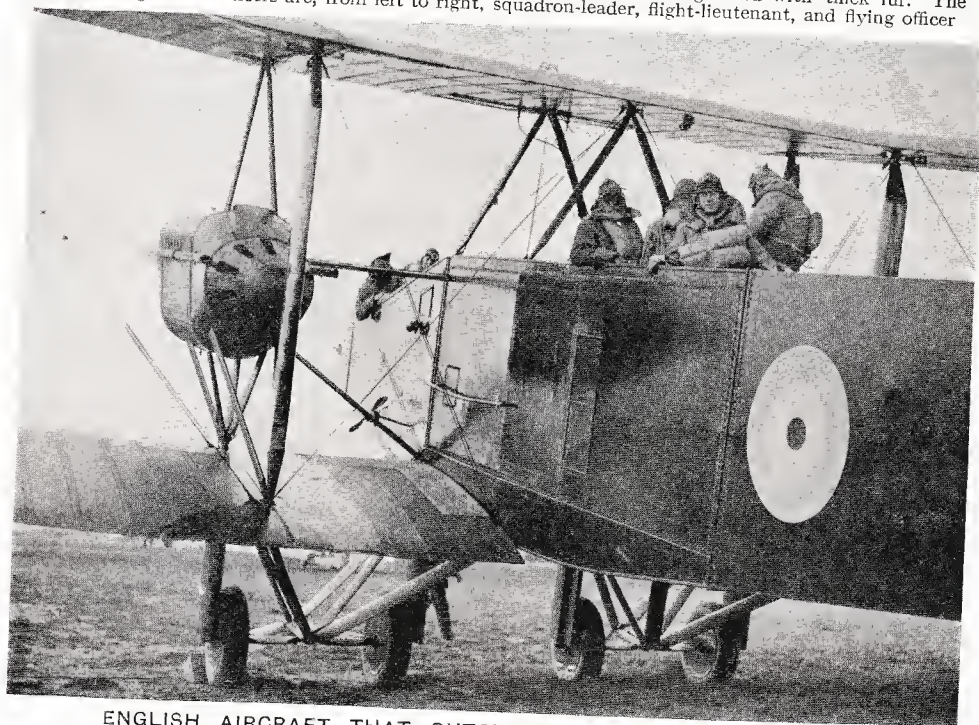
MEMBERS OF THE R.A.F. NURSING STAFF OUTWARD BOUND

Although the famous W.R.A.F.'s were disbanded on the termination of the Great War, a certain number of women still find employment in the nursing service of the Royal Air Force. At home they wear a blue uniform, but when on active service the khaki uniform shown here. These nurses were photographed when sailing on the Braemar Castle for service in the East



OFFICER INSTRUCTORS AT A ROYAL AIR FORCE TRAINING SCHOOL

The officers seated at the ends of this group of flying instructors at the Air Force college at Cranwell, Lincolnshire, are wearing the official flying dress, the Sidcott suit. Made in one piece of strong waterproof material, it affords the wearer considerable warmth, being lined with thick fur. The remaining seated officers are, from left to right, squadron-leader, flight-lieutenant, and flying officer



ENGLISH AIRCRAFT THAT OUTCLASSED THE GERMAN GOTHA

A party of Royal Air Force officers is seen in the pit of a large twin-engined biplane of the Handley-Page type. During the later stages of the Great War aircraft such as these were used mainly for long-distance raids, and also as troop-carriers for taking Royal Air Force pilots to France. This method of conveyance proved to be the most speedy way of transporting officer units for duty

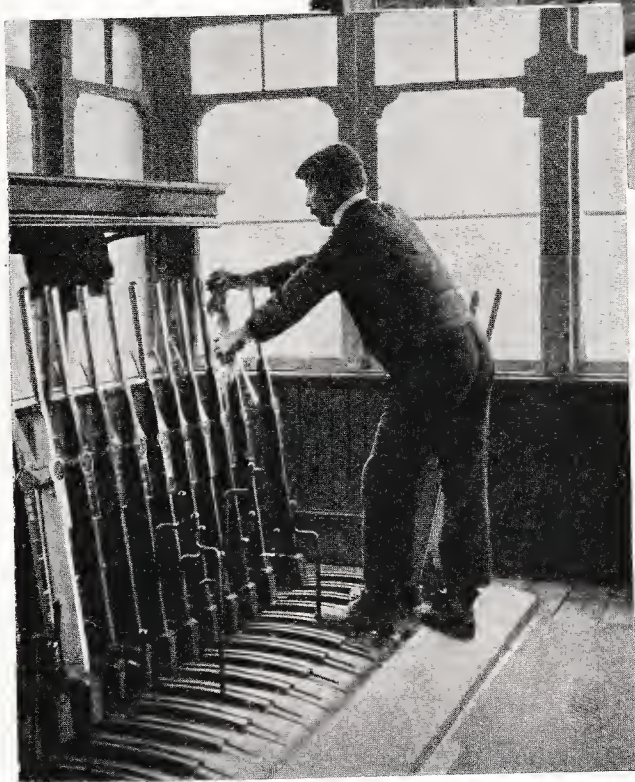
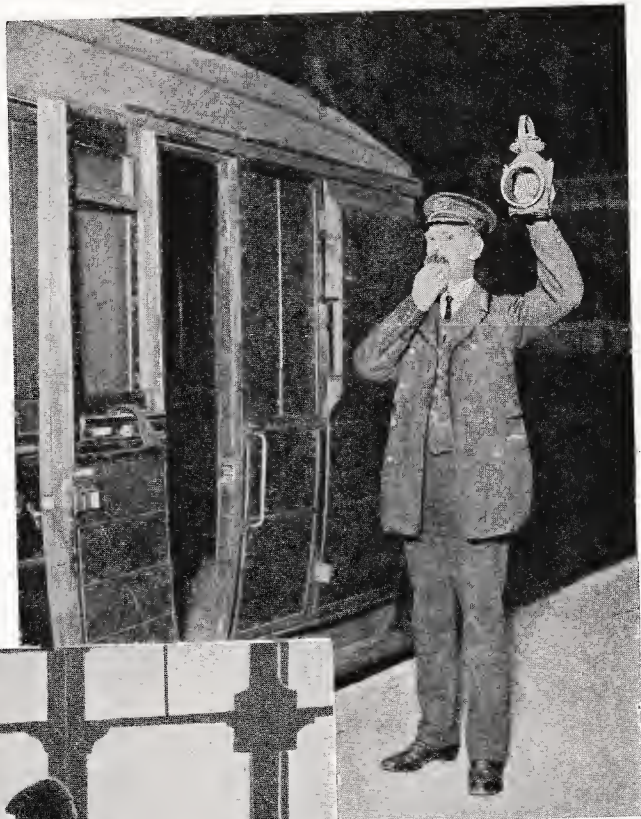
Photo, R.A.F. Official



THE VILLAGE BLACKSMITH: A FIGURE FAMED IN SONG AND STORY
 The clink of metal on metal and the showers of sparks flying upwards in the dim recesses of the forge are sounds and sights known and loved in the villages of England. Just such a man as the smith seen in the above photograph, shoeing the horse that stands patiently waiting the completion of his task, inspired the poem that holds a favoured place among English verse

Photo, Horace W. Nicholls

Puritanism, it gave the English people a core of God-fearing honesty and true religion which withstood the effect of both the polished immorality among the fashionable, and the degraded habits of the very poor. These habits were the consequence, first of the cynical apathy of the Church of England, secondly of the gathering of people into towns as the result of the growth of manufactures. It is true there were to be found clergyman who did their best to improve the conditions and the character of the mass of



CAUSE AND EFFECT AT A BIG RAILWAY TERMINUS
In his cabin overlooking the permanent way the signalman pulls over the lever which gives the "all clear" to the express. The guard sees the signal fall, and holding his lantern above his head, sounds the whistle that notifies the driver that he can start

poor people. But the clergy were then mostly without influence. They were ill-educated, their duties were ill-paid. They were looked down upon by the well-to-do, and seldom managed to win the respect or affection of the others. Those who were not intent upon their own interests and preferment, or who did not lead the same lives as the country squires—hunting and shooting and fishing and making good cheer—were usually of the simple kind whom Fielding and Goldsmith drew in Parson Adams and the Vicar of Wakefield.

Among the bishops there were men of sincere faith and upright conduct,



BRAWNY SUBJECT OF KING COAL

Begrimed with coal dust he has completed his shift and has stepped out of the cage that transports him from the darkness of his labours to the upper air. He is setting off to a well-earned meal, carrying safety-lamp and pick

but as a body they were satirised, not undeservedly, as self-seekers and political hangers-on who were more often seen in the ante-rooms of Ministers than in their cathedrals, and sometimes did not reside in their diocese at all. It was due to this disastrous disregard of duty that the industrial revolution—that is to say, the change from homework to factory work—was the cause of so much misery and degradation. If the Church had boldly proclaimed the teaching of its Master, Christ, if it had demanded that the factory workers should be treated fairly and had

denounced the employers who refused decent conditions of labour, if the shameful cruelties practised upon little children had aroused the same indignation as the proposal to prevent clergymen from holding several offices at once, one of the most painful pages in English history would not have had to be written, and there would have been no such crop of evils as were gathered in the years that followed—evils from which the English still suffer to-day.

It might have seemed to an observer who did not know how deeply the Puritan strain of personal religion had penetrated into the English character that the nation had lost its faith, and that any revival of belief which might occur would be in the direction of a vague Deism rather than Christianity. He would have listened to conversations in fashionable houses which made religion a joke. He would have seen how the bishops were men of fashion or of business rather than right reverend fathers in God, and how

parsons were put on a level with upper servants, though they were not paid quite so well. He would have been horrified by the squalor and coarseness of the city poor, as illustrated by notices outside gin-shops announcing that anyone could "get drunk for a penny, dead drunk for twopence." And he would have been justified by the surface indications in concluding that religion had ceased to be an active force in English life.

Had an observer visited the country again after, say, twenty-five years' interval, he would have been astonished by the spirit of devotion and of well-doing

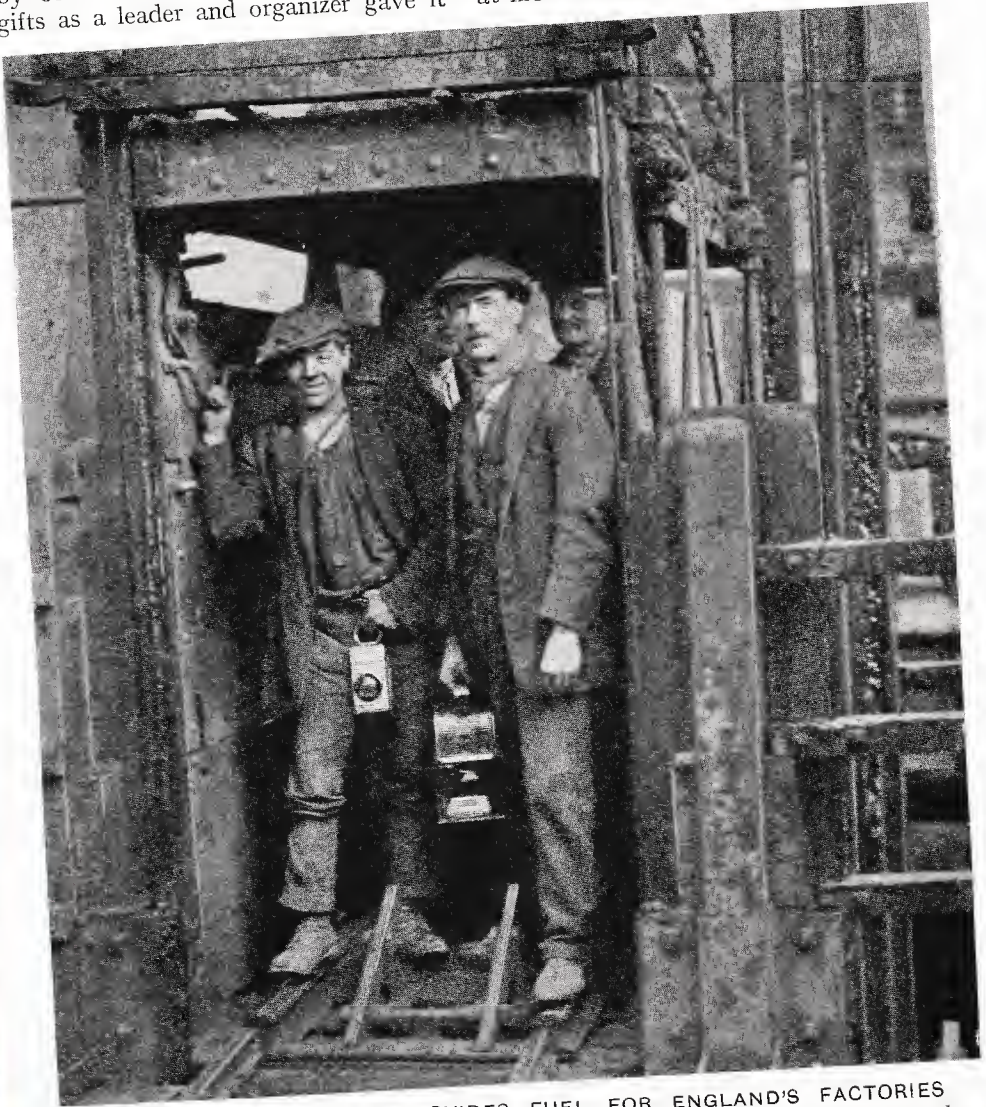
ENGLISH LIFE & CHARACTER

which had driven out the apathy of the past, and he would have learned that this spirit arose among the men and women who had been most deeply influenced by Puritanism, among the less wealthy and less considered section of the middle class.

Like the later movement which began a century afterwards, the religious revival known as Methodism was started by Oxford men. John Wesley, whose gifts as a leader and organizer gave it

permanence and turned what without him might have been a local sect into a world-wide community, was a Fellow of Lincoln; his brother Charles, the writer of so many familiar hymns, held a scholarship at Christ Church; George Whitefield, the impassioned preacher who "converted" thousands at a time, was a servitor of Pembroke.

None of these men, or the others who gave the movement its direction, wished at first to leave the Church of England.



PERILOUS WORK THAT PROVIDES FUEL FOR ENGLAND'S FACTORIES

Although much has been done of recent years to ameliorate the hard and trying conditions under which the miner works, his task is still one that entails considerable hardship. He descends to the scene of his labours in a narrow lift or cage, one of which is seen in the above photograph. The men are carrying safety-lamps, now in universal use

STRONG

With ha
the soil

To face p



STRONG ARM AND TRUE METAL: THE ENGLISH SMITH

With hammer banging on his iron-clanging anvil the blacksmith shapes shoes for the horses that plough the soil of England, as Wayland the Smith shaped them before him for his Anglo-Saxon forebears

To face page 1928

Photo, Sidney H. Nicholls



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To face page 1928

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They hoped to stir up the fires of energy and sacrifice within that body, and John Wesley could never reconcile himself to the idea that he had created a rival organization. A rival it proved to be, however, in spite of its founder's wish, the most powerful of the many religious bodies that prevent the Church of England from becoming what its name implies. The name Methodism came from the stricter methods of life and self-examination which were enjoined upon members of the new sect.

Nonconformity and the Poor

There were many among them who, like the Puritans, prided themselves on their holiness, and, like Will Maskery, in George Eliot's "Adam Bede," denounced the clergy as "dumb dogs and idle shepherds." But the greater number were sincere and humble believers, honestly seeking for a warmer faith and a practice more in accord with Christian teaching than they could find elsewhere.

It might have been supposed that, with leaders of education and cultivated address, the new "methods" would have attracted many of the same type. But for some reason it remained a form of faith which appealed chiefly to the poor and those who, although they were well above the poverty line, had no social position or aspirations. The truth, probably, was that it failed to become "the fashion." It was never considered so "respectable" to be a Nonconformist as to belong to the Established Church.

Stimulus to the Establishment

It has always been fairly common to see Nonconformists who rose out of the class in which they were born drift towards the Church, purely as a social manoeuvre. "Chapel" has never lost the deprecating sound which it had as compared with "Church" in the eighteenth century, due partly to the employment as preachers in chapels of men lacking education and culture, often artisans or small shopkeepers, the congregation being too poor to pay the salaries of more accomplished ministers. But if Methodism did not either rise

to stand on an equality with the Church, or succeed in reforming the Establishment from within, as Wesley hoped, it brought about a complete change in the character of the clergy. Some seized the chance to work upon the awakened conscience of the nation generally, others were shamed into paying greater heed to their duties. The result was that in a short space of years respect for them revived, the profession attracted a better class of recruits, the reproaches against them died away. At the same time the fresh manifestation of the spirit which had made Puritanism powerful set going many efforts towards making life less harsh for those who formed the base of the social pyramid. Then began the education of the people; then began the change which turned the prisons from torture-houses where the foulest injustice was committed, and where the wretched prisoners suffered all kinds of undeserved miseries, and died in large numbers from gaol fever, into well-ordered, and as far as possible, humane institutions for the reformation of wrongdoers, not merely for taking revenge upon them.

Surge of Philanthropic Emotion

All kinds of societies for assisting the needy date from that epoch, at which it became evident that the mill and the factory, while they were enormously to increase the wealth of the country as expressed in material affluence and comfort for the few, would also increase to alarming figures the number of the poor. The feeling of dread and enmity which made the poet Blake speak of "the dark Satanic mills," in which prosperity was being enlarged at what seemed a miraculous rate, filled many even of those who profited by them with a wish to do anything they could for the relief of the misery and degradation which they saw growing around them.

This national impulse to alleviate with one hand the ills and sufferings that had been caused by the other lasted all through the nineteenth century, and has not spent itself yet. It accounts

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for the vast quantity of agencies in England which aim at improvement of one kind or another. In no other land do these abound to the same extent, nor in any other European country are there so large a number of religious communities, all preaching more or less the same doctrine, but divided from one another by the ceremonial of worship, and by differences of opinion as to how a church should be governed. The Establishment adheres to the rule of bishops ; the Congregationalists make the worshippers the governing body ; the Methodist communion is ruled by a conference of ministers. There has

been much talk of uniting all Christians in one body, but the differences between parties in the Church itself have so far prevented any action from being taken which seems likely to secure union. Roughly, these parties may be described as the High Church, the Low Church, and the Broad Church, though the last-mentioned was more heard of in the days of Charles Kingsley and Frederick Denison Maurice than it is at present. It was the result of the reaction from the doctrines of the High Church party which came into being in the first half of the nineteenth century. These doctrines were the



ENGLAND'S JEWRY: YOUNG ISRAEL IN PRAYING-SHAWL, OR TALUS

The Day of Atonement sees the Great Synagogue at Aldgate, London, packed with a vast congregation, comprising well-groomed, prosperous Jews and poorly-clad, poverty-stricken children of the Ghetto. Yom Kippur, this day of days for the Hebrew race, has been named the Great White Fast by the Gentiles, because of the numerous white praying-shawls and white caps seen in the synagogue



UPS AND DOWNS OF LIFE ON HAMPSTEAD HEATH

Perched precariously in one of the many swing-boats to be found in "London's playground" on Bank Holidays, these girls are enjoying themselves to the full. There is an old saying to the effect that the English take their pleasures sadly, but a few hours spent among the happy, noisy crowds that make merry on public holidays would suffice to prove the fallacy of this assertion

outcome of another Oxford movement, which aimed at proving that the Church of England was as much the inheritor of the traditions and the authority of the earliest Christians as the Church of Rome. The practical consequences of this theory were seen in the endeavour to strengthen the power of the priesthood, and in the adoption of a more elaborate ritual for the Communion service (hence the name Ritualist, applied to High Churchmen).

The "reforms" thus introduced into many parishes, not always with the approval of the parishioners, had the effect in some places, especially in the poorer districts of the great cities, of quickening the spirit of the Church. Several of the Ritualists had a strong and wholesome influence upon masses of people—the names of Father Dolling, Father Stanton, Father Mackonochie, occur immediately as examples. But in other places the results were merely increased spiritual pride in the clergy and dissension among their flocks.

Worse than this for the Church was the drift towards Rome which was caused among the Anglicans by the examination of the claims of the two bodies to have inherited the gifts conferred by Christ on His Apostles. A number of clergymen of high distinction went over, and two of them, Newman and Manning, were, in course of time, made cardinals.

The Low Church party in England seemed for a time to be strengthened by the Oxford movement. It had a great deal in common with the Nonconformist attitude towards doctrine as well as ritual; it denied that the priesthood had the authority claimed for it by the High Church party; it acknowledged its affinity with the Puritans who were regarded by Ritualists as pestilent sectaries, scarcely Christians at all. The Low Churchmen might easily be brought to agree to union with the Free Churches. It is the High Churchmen who oppose the recognition of any ministry that has not the authority of "apostolic succession."

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Their doctrine is that the succession has been kept up since the time of the Apostles by the laying-on of hands in the act of consecrating priests. This is the Roman doctrine, but the Roman Church denies the validity of Anglican orders, maintaining that the Anglican Church broke away at the Reformation and became a schismatic body (the same reproach that the Anglicans make against the Nonconformists).

Thus, it will be understood, religious matters in England are difficult for outsiders to unravel. Once they aroused the greatest interest and even excitement among the English people; even in recent times the fight as to how much and what kind of religious instruction should be given in elementary schools inflamed passions and made political controversy brisk. But there is no longer the same importance attached to matters of belief. More and more the conviction spreads that these are personal and private, and that so long as men and women obey the laws and

discharge their obligations as good citizens, there is no need, nor does there exist any right, to demand that they shall subscribe to any particular tenets or conform to any particular method of worship.

Before leaving the subject of the influence exercised by Puritanism upon the English character we must notice the effect it had in making them the most successful race of colonisers and empire-builders in the modern world. It was not in truth until after the Puritan influence was established that the expansion of England began, in the sense which that phrase has now acquired. The idea that the English have always been of an adventurous turn, have always regarded the world as "their oyster," does not survive examination. The first known proposal that English colonies should be founded was put forward by Sir Humphrey Gilbert towards the end of the sixteenth century. He suggested that England might seize any unoccupied countries



WHERE THE MERRY-GO-ROUND DISPLACES THE COMMON ROUND

Public holidays are the occasion for general merrymaking, and the innumerable swings, roundabouts, and entertainments that spring up on the open spaces near big towns are the descendants of the maypole and Jack-o'-the-Green of "Merrie England." Here on Hampstead Heath, amidst the shriek of sirens and cries of the cheapjacks, the Londoner enjoys "one crowded hour of glorious life"



WELL-RECOGNIZED AUTHORITY

Unmatched anywhere in the world is the control of the street traffic by the London police. The City police especially regulate the swollen stream of vehicles with a methodical skill that is the admiration of all foreigners

she could find (unoccupied, that was, by white men), "and settle there needy people of our own which now trouble the commonwealth." Before this the project of sending out criminals to Newfoundland upon its discovery by Sebastian Cabot had been discussed, though nothing came of it; it was left to a later age to colonise Australia in this way. Thus the impulse towards acquiring possessions in the New World which had been brought to the knowledge of Europe by the voyages of explorers, mostly Spanish and Portuguese, was not among the English a taste for adventure, nor the desire for wider horizons and richer opportunities, but, in the first instance, the possibility of finding dumping-grounds for those who "troubled the commonwealth."

It is true that before any actual colonisation began risks had been taken and perilous journeys made for the sake of trading. Companies such as the Muscovy Company (1550), which got a concession from Ivan the Terrible to do business with Russia, and the East India Company (1600) were formed to carry English wares to far countries. The Elizabethan sea-rovers, too, made themselves, and those who fitted out their expeditions, rich by piracy and privateering; they were certainly adventurous, but they had no idea of settling anywhere outside of their own country.

When Raleigh tried to colonise Virginia, the attempt failed twice over because the settlers found that they would have to work hard to get a living. They had expected to be "picking up gold and silver." That was the inducement which led them

thither, as it led Spaniards to South and Central America, and Portuguese to the Malay Peninsula: to find precious metals was the only motive at that time for acquiring oversea possessions. Not until the desire for trade and wealth was replaced by the desire to find some land where all could worship God as they chose and live at liberty under a system of government suited to free men did English colonisation, in reality, begin to flourish; not until then was the founding of the British Overseas Empire taken in hand.

Now the assurance of the Puritans that they were a chosen people proved a mighty aid to the spread of the English over the earth. They went forth feeling certain that God was with them, as He had been with the Israelites in the

wilderness, guiding them towards the Promised Land. They were sure, too, that they had divine sanction for driving before them the heathen, as the Israelites did the Amalekites and the rest of the tribes which worshipped other gods than Jehovah. In time this useful conviction permeated the entire English nation, or, at all events, those portions of it which were of any account in the settlement of national policy. The Duke of Marlborough declared that his victories were due to his employment as an agent of Providence.

When the English turned the French out of Canada and India, the Spanish out of the West Indies, the Portuguese out of what are now the Straits Settlements, and the Dutch out of North America, they gave thanks to the Almighty for using them as His instruments and designing that they should inherit the earth. The officials and the officers who created and enlarged the Empire enjoyed a calm certainty that they were doing God's will, that the English race had been specially gifted with ruling ability, and that it was meant to take over and govern lands inhabited by what Mr. Kipling has called "lesser breeds," whose duty it was to be grateful and obedient, accepting without question what their superiors did for them.

Late in the nineteenth century Lord Curzon of Kedleston dedicated a book "to those who believe that the British Empire is, under Providence, the greatest instrument for good that the world has ever seen." That was the faith in which the Empire was made; that was the spirit in which the English carried their rule into the

uttermost parts of the earth. It made them strong, it made them sometimes ruthless, but it made them just according to their conceptions of justice, reverently humble as those who must give account of their deeds, honourable and fair and even kindly, when there was no risk that their kindness would be construed as weakness. It is impossible that the British Empire could have come into being without that spirit, it is impossible that it could have been so ably administered, with so much regard for the interest of native peoples, without that faith.

There is an inclination to laugh now at utterances of racial pride, such as that of a prominent politician in the mid-Victorian age, Mr. Roebuck, who asked whether in past history there had



IN BLUE AND SILVER

Well equipped with a neat and serviceable uniform, and reasonably well paid for not excessive hours of work which yet is exacting, conductors on the London omnibuses are a highly competent and intelligent body of men

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been anywhere in the world anything like England, where property was safe and every man was able to say what he liked, and could walk from one end of the country to the other in perfect security, this making up, according to Mr. Roebuck's opinion, a state of

superiority, were in chief part the causes of English supremacy, and that they were rooted in the Puritan conception of a chosen people doing the will of the Lord and with a great destiny specially mapped out for them by the Lord's hand. It was not possible that

such a belief in themselves and in their mission should make the English favourites among other nations. It was not likely that a nation which cherished this belief and which looked down upon foreigners, holding that "one Englishman was a match for any three Frenchmen" or men of any other stock, would avoid wounding susceptibilities and arousing resentment. But those who approve of the result must not cavil too harshly at the means used to bring it about.

It was because they considered that they were a people set apart for the fulfilment of a great purpose, and therefore made "superior to all the world," that the English were able to do what they did, that they occupy in modern times the place which the ruling genius

of the Romans made for their Empire in the ancient world.

What in the English scandalised and irritated other nations even more than their assumption of superiority was the quality which is known on the Continent of Europe as their perfidy. Want of good faith seems a strange charge to bring against a people which has prided itself especially upon its perfect straightness, upon everybody knowing that "an Englishman's word is as good as his bond." Yet this is the accusation regularly made when there is conflict between England and any other country—her statesmen are taunted with being hypocrites, with professing one kind of



HOMEWARD BOUND AT EVENTIDE

About 6 p.m. the City of London empties as rapidly as it filled, and the myriad workers hurry to the railway stations and press across the river, as here, over London Bridge, to reach their suburban homes on the south side of the Thames

"unrivalled happiness." There is an inclination to make impatient mock of self-satisfied vaunting like that in which Sir Charles Adderley indulged—he was of the same period as Mr. Roebuck, a landlord of wealth and influence who was raised to the peerage—when he declared that "the men and women of England, the old Anglo-Saxon race, are the best breed in the whole world. . . . The absence of a too enervating climate, too unclouded skies, and a too luxurious Nature has produced a vigorous race of people which is superior to all the world."

But it must not be forgotten that this racial pride, this vaunting of



MAN GOING FORTH TO HIS LABOUR: MORNING AT A LONDON STATION

From about 8 a.m. onwards a swift succession of trains arrives at every London terminus, bringing hundreds of thousands of business men and clerks and shop assistants of both sexes from the outlying suburbs. Here is shown a small section of the procession streaming out of Liverpool Street, the terminus of the Great Eastern Railway which serves the crowded area of extra-metropolitan Essex

morality and following another; the favourite Continental caricature of John Bull is a hideous figure of a man turning up his eyes piously while he holds a Bible in one hand and picks a pocket with the other.

The explanation of this low estimate of English good faith seems to lie in this, that they have had different standards for their public and their private morality. As individuals the

are contemptuous of abuse, they prefer letting themselves be misjudged to offering the explanations which would put their critics right. Further, their firm assurance of being the instruments of the Almighty has sometimes led them on to act in such a manner as would cause them painful misgivings if they were not conscious of their own rectitude.

The reproach of "perfidious Albion"

dates, it is true, back to the eighteenth century, when political morality was low, when wars were made upon any or no pretext in the expectation of profit, when politicians did not even trouble to pretend that they had acted honestly. Burke related how he had conversed with many who had stirred up the nation to make war upon Spain after the affair of "Jenkins' ear," which was supposed to have been cut off by Spaniards and was used to beat up a frenzy of manufactured indignation. "None of them, no, not one, did in the least defend the measure or attempt to justify their conduct, which they as freely condemned as they would have done in commenting on any proceeding in history in which they were totally unconcerned." Napoleon



LINKS WITH LONDON'S PAST

In quaint hats and ruffs, scarlet tunics, breeches and hose, and rosetted shoes, and bearing tasseled partisans, the King's Body-guard of the Yeomen of the Guard forms one of the most interesting links with London's historic past

English are careful to stand by their bargains, to make no misrepresentations, to be true and just in all their dealings. As a nation they have often through their statesmen and diplomatists said one thing and done another. Such discrepancies between profession and practice are very likely capable of being cleared up so as to leave no stain of chicanery on England's fair name, but the English are not eager to defend themselves. They care very little what other nations think about them, they

had some reason to complain that he could not understand English policy and to blame the refusal of the English Government to give up Malta after they had promised to do so in the Treaty of Amiens.

But the cry of perfidy has been kept up until quite recent days, and some examination is required to clear the matter up. Let us take two examples. The English, it is said, declared in the early eighties of last century, their intention of taking their troops out of

ENGLAND

Scenes of London Life



London's central roar streams over Ludgate Hill, crowned by S. Paul's Cathedral with its "cross of gold that shines over city and river"

Photos, except those on pages 1940, 1941, and 1946—from Kodak snapshots



True Cockney is he who is born within sound of Bow Bells that peal from the tower of S. Mary-le-Bow, here seen on the south of Cheapside



Symbol of England's financial credit, "The Bank" in the heart of the City is fondly nicknamed "The Old Lady of Threadneedle Street"



English justice is worthily housed in the fine gabled and pinnacled Royal Courts of Justice that give a Gothic splendour to the Strand



Britannia's mastery of the sea is proclaimed in spacious Trafalgar Square, where Nelson's Column rises from among its guardian lions



Billingsgate has been a free market for fish alone since 1699, but fish have been landed at Billingsgate Wharf for a thousand years



Wonderful balancing feats with boxes and baskets of flowers vegetables, and fruit are performed by the porters of Covent Garden Market



Immemorial peace broods in Staple Inn, in ancient times associated with the wool staplers and a Chancery Inn from the time of Henry V



Children play in Lincoln's Inn Fields, once notorious as a duelling ground. The New Hall of Lincoln's Inn is seen beyond the trees



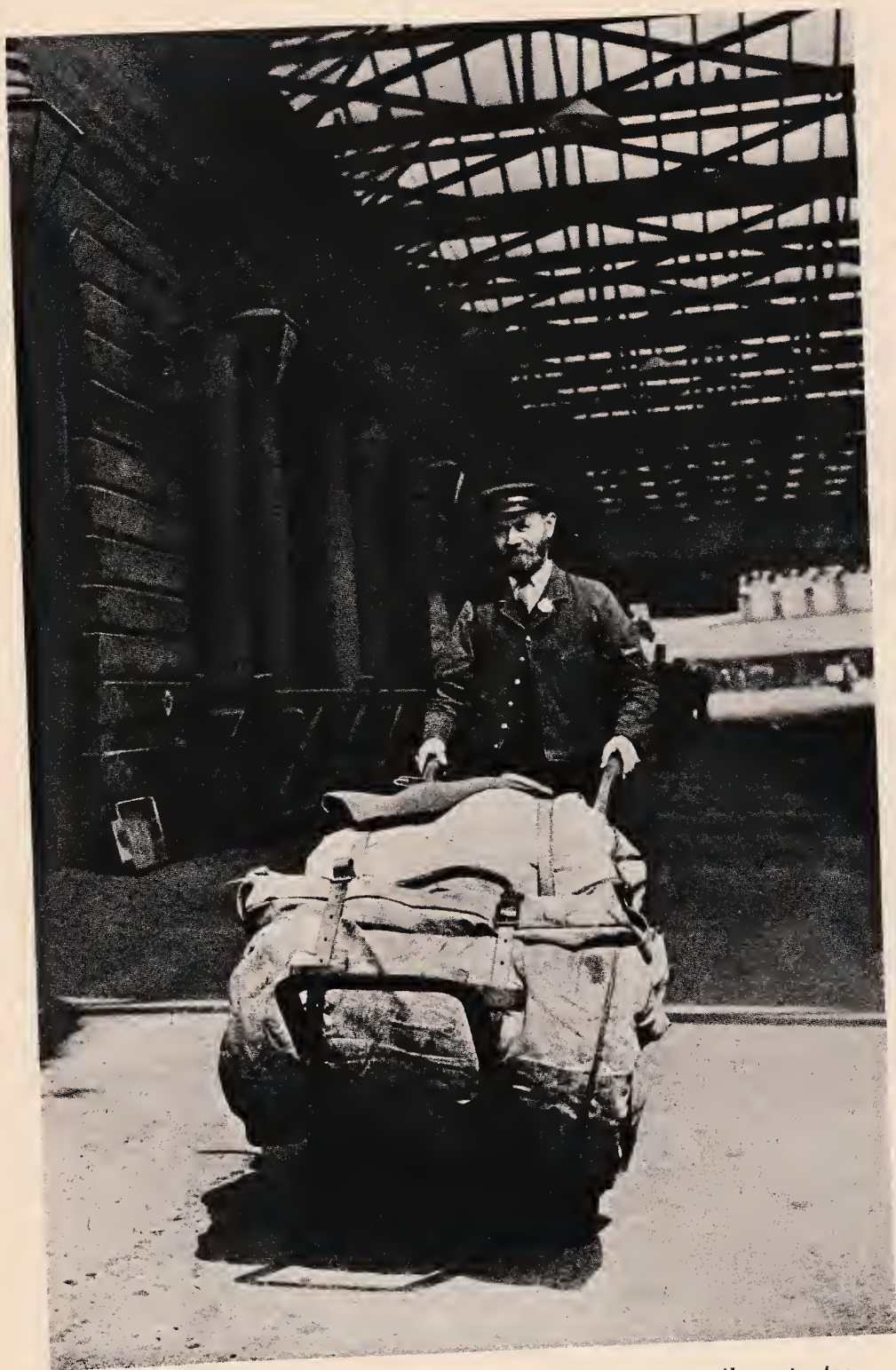
By the sale of cheap and popular weekly periodicals the crippled newspaper vendor gathers many a penny in London's main thoroughfares

Photo, W. L. F. Wastell

1946



Standing beside the kerb the street hawker silently offers his wares to passers-by: matches, bootlaces, collar-studs, and pipe-cleaners



"By your leave, please!" Good-tempered and civil, the railway porter trundles a truckload of kit down to Paddington departure platform



Willing for any service, from exploring Antarctic seas to fetching a bottle of milk, the Boy Scout lives up to his motto "Be Prepared"



*In the central court of Wren's fine building scarlet-coated Pensioners
gather round the statue of Charles II, founder of Chelsea Hospital*

1950



Spanning the Thames beside the old fortress that once was London's defence, the Tower Bridge is a stupendous Gateway to the City



Under the limes and elms of Rotten Row, in Hyde Park, wealth and fashion gather for riding exercise in the height of the London season

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Egypt and leaving the country to manage its own affairs; yet they did nothing for nearly forty years but tighten their grip upon it. Again, it is pointed out that Lord Salisbury, as Prime Minister, asserted at the beginning of the war with the Boers in 1899 that England sought "neither gold nor territory"; while at the end of the war both the gold mines and the whole of the territory of the two Boer Republics remained in England's possession.

Now in each of these instances the statements and the actions alleged against the English are indisputable. But it should also be remembered that circumstances changed in both Egypt and South Africa; fresh interests became involved; it was no simple act of renunciation that was called for in either case. "At the time when the declarations were made they expressed what was in the mind of the nation, but they were not in any sense binding, no promise was given to anybody, and

there is sometimes a duty higher than that of carrying out intentions which prove to have been too hastily formed."

This would be the line of defence adopted by the English, if they ever thought it worth while to take notice of such charges, and by the same reasoning they could account for all additions to their Empire which have, as it were, fallen into their laps, almost in spite of their wish to be spared greater responsibilities. It is not, however, the habit of the English to excuse themselves or even to discuss their national behaviour. They have not minds which can readily marshal telling arguments, nor are they inclined for speech which they consider unnecessary. Their economy of words and the absence from the manners of most of them of any desire to please or make a good impression on strangers are additional reasons for the mixed feelings with which they are regarded by other peoples. While their solid ability



KINDNESS PERPETUATED THROUGH LONG CENTURIES

Quaint customs attend the distribution of many charities in England. The origin of this one at the church of S. Bartholomew the Great in Smithfield is lost in obscurity, but every Good Friday, after a sermon by the rector, twenty-one new sixpences are dropped on a certain tombstone in the churchyard and picked up by as many women previously selected, preference being given to widows



HARVESTING THE POTATO CROP: THE MACHINE DIGGER AT WORK
 Owing to the amount of starch it contains the potato is a valuable article of diet and is increasingly grown throughout Great Britain. In 1921 no fewer than 558,000 acres were devoted to this crop in England and Wales, the produce being nearly 3,000,000 tons. The Holland district of Lincolnshire is especially notable as a potato-growing area



TIRING WORK DOWN LONG FURROWS: GATHERING UP THE TUBERS
 Agricultural implements for use in connexion with this particular crop include potato-planting machines, potato sprayers, and potato raisers, one of these last, drawn by three horses, being shown in operation in this photograph and in the one above. Men follow in the track of the machine gathering up into baskets the tubers which the ingenious mechanism disinters without injury

Photos, Horace W. Nicholls



FROM BASKET TO SACK, AND THENCE TO THE WAITING WAGONER

From the baskets the potatoes are put into sacks and carted to the clamp. The labour involved in much stooping to pick up the tubers and in lifting the filled sacks into the carts is heavy for the farm hands, but under normal conditions, and provided it is not attacked by the dreaded potato disease, the crop is a remunerative one for the agriculturist



END OF THE POTATO HARVEST: MAKING THE CLAMP ON THE LAND

The last operation in harvesting the potato is making the clamps in which the tubers can be stored on the land throughout the winter without risk of damage by frost or damp. Laid along a trench and built up into a mound running alongside a protecting hedge, to leeward of the prevailing winds, they are covered with a thick thatch on which a layer of earth is superimposed

Photos, Horace W. Nickolls



PREPARING BREAKFAST AT A GYPSIES' CAMP ON THE EPSOM DOWNS

In their camp near the famous racecourse on Epsom Downs the gypsies are early astir preparing for the day's hard work among the crowds which will later throng the downs. The crockery is already laid out on the upturned packing-case which serves for a table, and while the head of the family holds the frying-pan over the wood fire his daughters prepare the tea. An outdoor life produces hearty appetites and makes for health and strength

Photo, Horace W. Nicholls

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commands respect, there is little liking for them until their reserve is broken down—then their friendship is valued highly, their estimable qualities outweigh the rest.

Not only the Continental nations, but the Americans, are perplexed and annoyed by the form which this reserve is apt to take. An American in an English railway carriage saw some buildings which made him curious as

this author went on to explain that it was also possible the Englishman did intend to rebuke his questioner, not knowing him to be an American; he might have thought that here was another Englishman infringing his right to privacy, his right to travel without being asked questions, his right to read his paper undisturbed as if he were the only occupant of the carriage.

That explanation shows an under-



PROFESSIONAL CARAVANNING: ENGLISH GYPSIES ON THE ROAD

The love of colour inherent in the gypsy is seen, to a marked degree, in the gaudy caravan which comprises his home and travelling-coach. With gaily-painted woodwork and windows draped with bright curtains the caravans are usually divided into two compartments, the front being used as a kitchen and living-room, the rear as the family bedroom. The gypsies take great pride in their travelling homes, which seldom lack a new coat of paint

Photo, A. W. Cutler

to their character. He said to an Englishman sitting opposite to him: "Can you tell me what those buildings are?" The Englishman looked out of the window, looked at the American, and, returning his eyes to his newspaper, replied: "Better ask the guard."

An American author, in a book written to defend the English, suggested that no rudeness was meant, that the Englishman did not know what the buildings were, and made the suggestion quite civilly that the American should ask someone who would be more likely to have the information desired. But

standing of the English nature. They can be the most courteous and agreeable of companions, even with strangers, if they are approached by the suitable path; they will take trouble and go out of their way to be helpful. But this is unfortunately not the side of their nature which they show most plainly when they travel in foreign countries. They are, to begin with, seldom able to speak foreign languages, which cuts them off from anything like friendly intercourse. It is not that they have any difficulty in mastering alien tongues when they set about it—they will not



SABBATH-DAY SCENE NEAR A KENTISH HOP-GARDEN

The primitive life under canvas delights the hearts of all town-bred hop-pickers. The children especially flourish like young plants in the free air of the beautiful meadows and woodlands of the "Garden of England." Even the tubbing process is less irksome here, for the kiddies find it impossible to accumulate in a week the amount of grime London deposits on them in a day

Photo, A. W. Cutler

go to the trouble of learning what is not necessary either to their business or their comfort. They find that they can usually depend on finding someone who speaks English wherever they may go; if not, they can make signs "which these foreigners understand all right, for they're always gesticulating among themselves." To the Englishman who

seldom goes abroad all who are not English are "foreigners," even when they are at home in their own country. And he does not expect foreigners to be as sensible, as cool in judgement, as impassive in behaviour as his own countrymen. Their customs are not what he is used to, therefore he makes fun of them.



THE WEEKLY TUB IN NATURE'S NURSERY

On Sunday, a notable day in the hop-fields, the mothers find time to attend to their household duties which, however, owing to the minute proportions of their canvas homes, are by no means arduous. Taking it in turns, beginning with the small ones of the family, the weekly wash is indulged in, and, having donned the Sunday-best, the rest of the day is passed in friendly gossip

Photo, A. W. Cutler

An Englishman in Paris stood near one of the points where the omnibuses stop, and saw the people who wanted to ride tearing off the little numbered tickets which hang in such places. He watched with curiosity, wondering what this meant. Then the omnibus arrived, and the conductor began to call out numbers, and the ticket-holders entered

in order as their numbers were cried. Then the Englishman understood. "Why," he said, "they're actually taking tickets for omnibuses! What a ridiculous thing!" And he laughed heartily at the poor foreigners' way of doing things.

It did not occur to him to contrast this orderly scene with the struggles,



GYPSY LIFE IN AN ENGLISH WOODLAND SETTING

Gypsies are often haphazard, unmethodical folk who are content to pitch their little camp in the first field they come to that is available. In the above photograph two of the women are preparing the midday meal in the centre of the camp they have pitched on a Kentish hop-picking estate. On the steps of the caravan sits an elderly woman enjoying her pipe till the meal is ready



HOME FROM HOME IN A HOP-PICKERS' ENCAMPMENT

In former days rough hordes of a very inferior type supplied the labour in the hop-gardens of South-eastern England. Nowadays, however, the accommodation for the workers having been vastly improved, a better-class immigrant has made his appearance. Homely scenes, such as this one, are chiefly enacted on Sunday when the hop-gardens are destitute of their despoilers

Photos, A. W. Cutler



HOP-PICKING CELEBRITY ON THE FIELD OF ACTION

In hobnailed boots, and with coloured kerchief round her neck, the old lady, who is enjoying a pipe after the midday meal, is a well-known figure in the Kentish hop-fields, for this veteran hop-picker has been in the business for more than two score years. She claims to be the happy possessor of a brewery, and only engages in the hop-picking each year by way of a holiday

Photo, A. W. Cutler



YOUNG GIRL PICKER STRIPPING THE HOPS OFF THE BINE

Pulling the bine down from the cords on which it climbs, she picks off the cone-shaped flowers and deposits them in a large basket; her earnings amount to a few shillings a day during the hop harvest, which lasts about three weeks. Many women spend the summer in Kent, where they find employment until the hops are ripe in attending to the bines, or picking fruit in the orchard districts

Photo, W. F. Taylor



SOME MEMBERS OF KENT'S "HOPPING" POPULATION

The hop-planters of Kent, England's greatest hop-growing county, engage their pickers before the harvest. Three distinct batches of workers are sometimes employed in a hop-garden; the home pickers or the local population, the town folk from London, and the gypsies or the migratory country-dwellers. They work in the fields in groups, in separate sections, at an agreed scale of pay

Photo, W. F. Taylor



MEASURING AND BOOKING THE DAY'S WORK

The measurer empties the picked hops into long sacks called "pokes," each poke holding ten bushels; the booker records the gross amount and the amount picked by each individual. The hops are then carried off to the kilns or oast-houses, where they are dried, some ten hours being necessary for the drying process, and after cooling are packed in readiness for the brewhouse

Photo, A. W. Cutler



HOP-PICKER ENJOYING AN AL FRESCO SHAVE

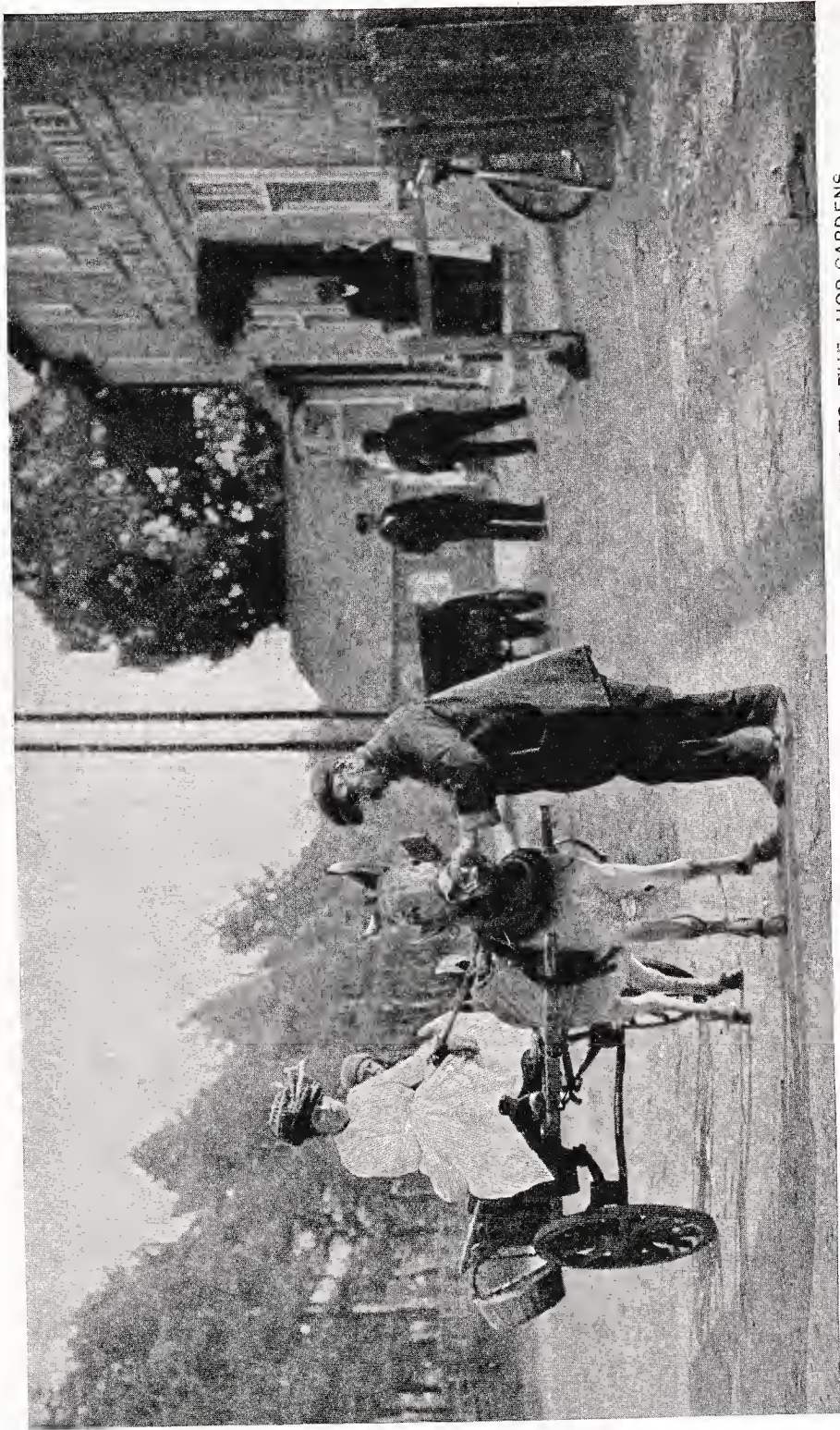
An al fresco toilet is often a necessity in the home life of the hop-pickers, nevertheless, despite the limited space within the "house," the easily-erected and mobile tent is the private residence preferred by the majority of them. The immigrants into Kent for the annual fruit and hop-picking number several thousands, and without this outside help the fruit-growers and hop-planters would experience great difficulties during the harvests

Photo, A. W. Cutler

the fights even, which rage round the steps of London omnibuses. He did not conceive it possible that London could have anything to learn from a foreign city. This was a new idea to him, therefore he condemned it without thought. He did not want new ideas; the old ones in which he had been brought up were "good enough for him."

That is an expression frequently heard in England. Very often it takes the form of "what was good enough for my father is good enough for me." The English do not aim at perfection; any method which serves sufficiently

well for its purpose will content them. This certainly saves them from a good deal of disappointment, and it must be observed that, as soon as a method ceases to suffice, they set about changing it, though the change may be a long time getting itself accomplished. Matthew Arnold taunted them with being "Philistines" because they took no interest in ideas for their own sake, but even he was obliged to admit that the prosperity and liberty of modern England were due to the national habit of "regarding the practical side of things in its efforts for change, of attacking not what was irrational, but what was



TREATING THE "MOKE" AT A WAYSIDE PUBLIC-HOUSE EN ROUTE TO THE HOP-GARDENS

The four-legged member of the family is not forgotten when the costermonger, his wife, and child partake of light refreshment at the roadside inn, and it is obviously enjoying to the full its share of the refreshing liquor. In the hop-picking season there is a great immigration into Kent, special travelling facilities being afforded by the railway companies, but many families prefer tightly in miniature conveyances, they may jog along at leisure

Photo, A. W. Cutler



ON THE ROAD TO LONDON AT THE CLOSE OF THE HOP-PICKING SEASON

A meal is a simple thing with these simple people. The loaf of bread, which figures conspicuously in their diet, will not be lacking now for some time to come, for they have earned good money during the Kent hop harvest, and, with well-filled purses, are returning to their homes, where the quiet charm of the country will be soon forgotten in the hubbub of town-life. Hop-growing forms an important industry in England, and about two-thirds of the hop acreage of the British Isles are in Kent

Photo, A. W. Culler



ENGLISH MILK GIRL ON HER DAILY ROUND FROM FARM TO COTTAGE

In many country places, even where there is no exceptional shortage of male labour, girls carry their duties connected with dairy work to the further stage of delivering the milk daily to customers. It is pleasant enough employment when the "milk woman" has the use of a pony and cart to carry the heavy cans along the roads. Learning to know the houses of call, the pony waits unattended outside while the girl goes through the gate and exchanges greetings with the housewife

Photo, Charles Réid

pressingly inconvenient, and attacking as one body, moving all together if it move at all."

It has been noticed that this plan of waiting, first, for evils to lift their heads dangerously, and then waiting until the mass of the nation has been brought to agree upon the shape that shall be given to reform, generally increases the difficulty of reform and is more costly than "taking Time by the forelock" would be. But they prefer to grab Time by the back-hair. They take almost a pride in "muddling through," to use a phrase coined by Lord Rosebery and adopted into the language as a perfectly just description of the English method.

It is conceivable that through unwillingness to make plans in advance of circumstances, their disinclination to attempt any foresight of the turn events are likely to take, may be the result of their climate. In countries where the seasons are fixed and the weather constant to a certain type,

the inhabitants are accustomed to thinking ahead. They can count upon fine weather at one time of year, upon rain at another; they know that if they lay their plans accordingly they are not likely to be deceived. Hence there arises a national habit of looking forward and calculating probabilities and adopting measures to meet them.

In England there are no certainties of this kind, nor can there be much useful calculation beforehand of what nature is likely to be doing at any particular time. This breeds in the mind a disinclination to "lay great bases" for the future, an acceptance of



RAGGLE-TAGGLE GYPSY OF TRUE ROMANY STRAIN

Unlike many of the vagrant knights of the road this little fellow can claim to be a true gypsy. His dark skin and large, expressive eyes bear eloquent testimony to his Eastern origin

Photo, A. W. Cutler

uncertainty as one of the basic elements in life. Mr. Asquith, when he was Prime Minister, persistently was ridiculed by his opponents and lost a good deal of ground with his own party by reason of the phrase "Wait and See," which he had used with reference to some political issue about which he and his Cabinet were undecided. But Mr. Asquith was then adopting a characteristically English attitude. Because the English prefer to "wait and see" rather than to rush into unconsidered acts, they have achieved some of their greatest successes—and suffered some of their most lamentable humiliations.



"WHERE AT HER OPEN DOOR THE HOUSEWIFE DARNS"

Shropshire is rich in cottage homes like this, to enchant the artist and inspire the lyric poet. Essentially English are the rafters of the main living-room, the casements with diamond panes of glass set in lead, the dormer windows in the thatched roof, and, outside, the cobbled path with a narrow border of earth to afford root room for climbing roses and other fragrant, homely flowers

Photo, A. W. Cutler



"WHAT EVERY WOMAN KNOWS" IN SHROPSHIRE: HOW TO MAKE BUTTER

Undulating and well cultivated, Shropshire is mainly an agricultural county with much beautiful scenery. Once heavily forested its timber has always been a principal local building material, and many of the cottages are fine specimens of the carpenter's art. The tiles and bricks also used in the local architecture have long been manufactured in the county, in the neighbourhood of Brosley

Photo, A. W. Cutler



DELICATE WORK: SHEARING BY HAND ON A SHROPSHIRE FARM

Shropshire has always been noted for its sheep. In the thirteenth and fourteenth centuries Shropshire wool was valued at a higher rate than any other English wool, and was an important source of revenue to Shropshire abbots and monks who exported it. The modern Shropshire sheep is descended from the old native stock, crossed with Southdown blood, and is steadily growing in favour with breeders

Photo, A. W. Cutler



TOIL THAT LEAVES AN ADDED BEAUTY TO THE EARTH

Spring, delicious everywhere, is quintessentially delicious in the market gardens of the Scilly Isles. Here she paints whole acres with broad washes of colour and fills the air with fragrance. Belts of narcissus lie like white snowdrifts on the fields, succeeded by other belts of daffodils whose golden trumpets nod among their leaves like oriflammes amid a forest of spears



SUNSHINE AND SCENT IN A SCILLY FLOWER-PACKING SHED

Much care and long practice are required in the packing of flowers if they are to arrive fresh at the market after a long journey by boat and rail. In the busy season, too, the work is tiring, but it has its peculiar grace and refinement, and affords pleasant, healthy, and remunerative employment to many women in the Scilly Isles



A TASK THAT BUSY CITY WORKERS MIGHT WELL COVET
Far removed from the noise and worry of city life her work lies among the narcissus fields that have long been one of the most alluring sights in the Scilly Islands. With her basket laden with fresh blooms she is returning to the storehouse to deposit her load preparatory to picking more flowers



FRAGRANT FLOWERS TO GRACE MY LADY'S TABLE
He proudly displays the bunches of narcissus newly cut from the great fields of nodding blooms near his home in the Scilly Islands. Quite young children work at cutting, binding, and packing the flowers which find their way to the big storehouse to deposit her load preparatory to picking more flowers

English Life & Character-5

Public Opinion and the Spread of Popular Education

IN England it is impossible ever to be sure of the weather. There are no regular seasons for rain and sunshine. One summer is dry, the next wet; spells of cold with a north wind may set people shivering in July or August; spells of warmth and west wind may make February or March like June. For years together winters will be mild, without snow or ice of any duration; then there will come a period of hard weather lasting, perhaps, for many weeks. Plans which depend for their execution upon the weather must, therefore, be made in England always with an "if." It must be uncertain whether they will be carried out; repeated disappointments have taught the English to be chary of making them. They suit their occupations to the state of the sky. Fine days are seized and made the most of, and fine days in England fill one with a special gaiety and thankfulness. The air is light, the sun-heat is tempered almost always by a breeze, one is exhilarated, a keen edge is put to enjoyment by the knowledge that at any moment the weather may change.

Farmers everywhere are at the mercy of the skies, and everywhere they are addicted to grumbling. In England they grumble more than elsewhere, and perhaps not without cause. It seldom happens that they get the dry spells and the wet, the sunshine and the warm rain and the winds, just as the crops require them. A promising hay harvest will be jeopardised and possibly ruined by a rainy June or July. Fields of wheat and oats that are almost ready for the reaper will be beaten down level with the ground by wind and wet.

Ever Variable and Changeful Weather

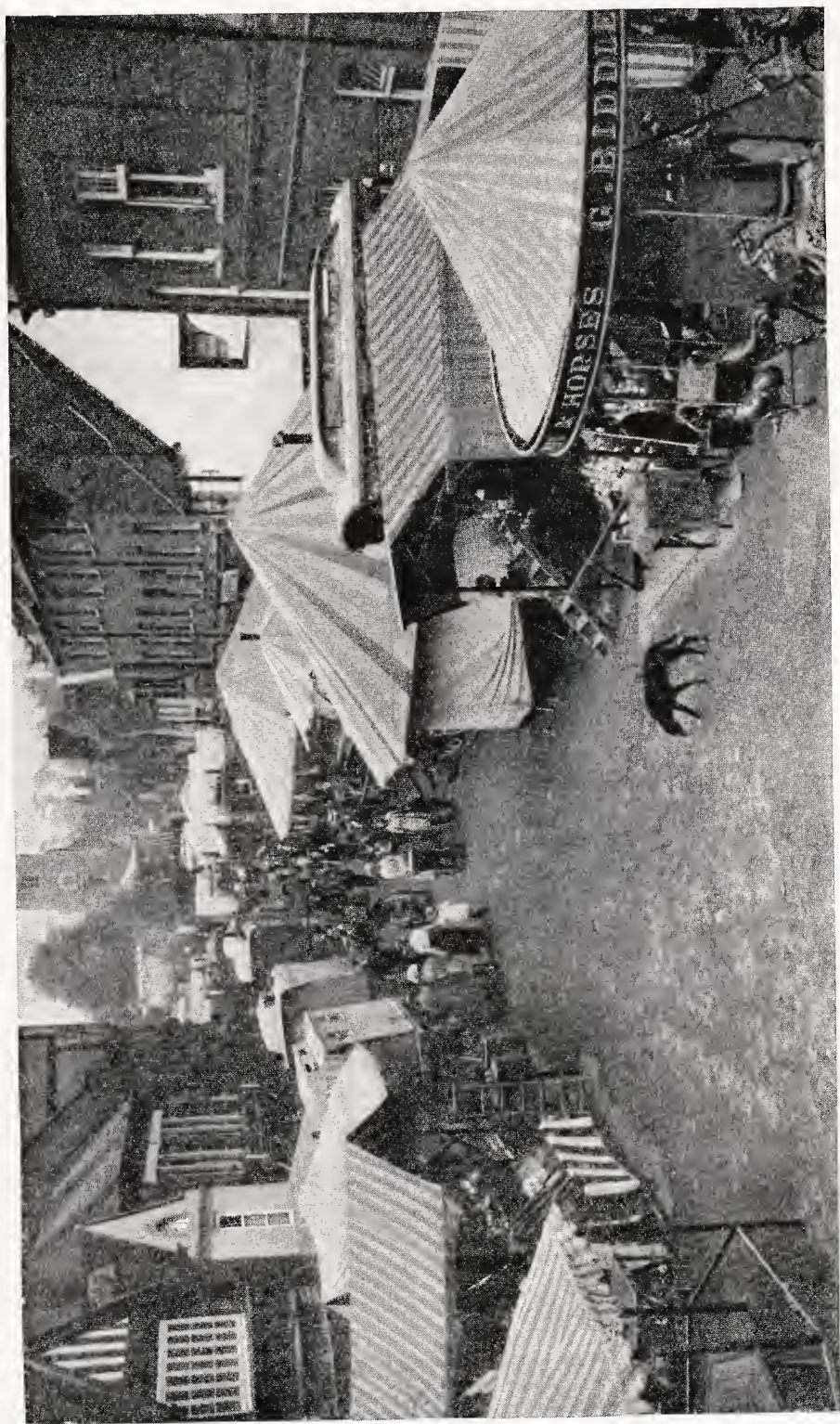
On the whole, however, taking a long view, far less damage is done by the weather than the complaints of farmers might lead one to suppose. Many people imagine that "muddling through" is a modern habit of the English, just as many believe that the seasons in England used to be more

fixed and constant than they are now. This opinion cannot be held by anyone who knows the familiar letters and diaries of the past, or indeed by anyone who bears in mind what the English poets have written about the weather. Its character has not altered since the island became inhabited, cultivated land instead of forest and marsh, nor can it alter so long as the unquiet seas are round it and a warm current washes its south-western coast. Therefore, if this theory of the influence of climate upon the English mind has in it any substance of truth, we are bound to find in history the same lack of prevision in political and especially in international affairs as the present age has revealed, nor can it be considered likely that the future will bring any rapid change in this direction.

Constant Topic of Conversation

What is certainly true is that the sudden and continual changes of weather in England account for the prominence which is given to that topic in conversation. In the country, more particularly, interests are so nearly touched by these changes that it is natural one should hear on a bright morning cheerful remarks about the sunshine, and, when the day is unseasonably dripping and morose, laments over the effect which it is likely to have. Even in cities there is so much difference between good and bad weather, spirits are so quick to rise under warming rays, or to droop beneath the burden of lowering cloud and muddy roadways, that the subject is prominent in nearly everyone's thoughts. Most conversations therefore start with "Fine day" or "Wretched weather we're having," and often the theme is pursued and embroidered with prolonged variations and commentaries.

Although the climate is a natural and inevitable topic of discussion in a country where it is of so uncertain a temper, it also happens to serve a useful end in keeping talk down to the level of banality while the English are



GAUDY MARQUEES, ROUNDABOUTS, AND STALLS MAKE THE STREET GAY WHEN PINNER HOLDS ITS FAIR

Institutions of immense antiquity, fairs became of great commercial importance in England early in the twelfth century as bringing trade to the towns to which charters to hold them were granted. With the specialisation of markets they began to disappear, and where they survive, as here at Pinner in Middlesex, are merely local holidays when van-dwellers and travelling showmen may set up their equipment in the streets and drive a roaring trade at their cheap stalls, swings, roundabouts, and side-shows. Pinner Fair is held annually on May 26



ROASTING AN OX WHOLE IN A STREET IN STRATFORD-ON-AVON

The picturesque old Warwickshire town of Stratford-on-Avon is renowned the world over for its Shakespearian associations and still preserves many features which link it with its illustrious son. In the above photograph white-aproned butchers are observing the time-honoured custom of roasting an ox during the celebration of the Mop Fair which is held every October

Photo, E. Anthony Tyler

recovering from the shock of being spoken to. Whether this shock is caused by shyness, which is a complaint from which most Englishmen suffer, or by that sense of outraged privacy which the American author diagnosed, is hard to decide; but there is no doubt that both men and women are frequently seen to be struggling with either nervousness or indignation in the opening moments of a conversation with a stranger or a mere acquaintance. With their friends they are on terms of intimacy much closer than are usual in other countries. They exchange greetings that are scarcely perceptible, slight nods and smiles, a wave of the hand, a casual "hallo." They call each other by nicknames, engage in a great deal of what they call "chaff," speak a language of slang unintelligible to persons outside their circle of intimacy, and appear to treat all subjects with a bantering refusal to be serious about anything.

Thus a visitor plunged into a houseful of English people of the governing class seems to be listening to an unfamiliar

language, unless he is one of the initiated and can speak it himself. Anything like formality they abhor; one of their reasons for disliking foreigners is that "they are so confoundedly ceremonious." They are not fond of shaking hands; this they would prefer to consider a sign of friendship, as embraces are reserved to be a mark of love. Yet if they are among persons who shake hands a great deal (as, for example, the Americans) they fall in with the practice for courtesy's sake. It has always been the mark of a gentleman in England to put people at their ease, never to cause them discomfort by making them feel that they have a different standard of manners. The stories are familiar of the host who, seeing a guest unaccustomed to asparagus take a fork to it instead of eating it from his fingers, took his fork also, and did not let his guest notice that he had made a mistake, and of another who drank the water from his finger-bowl because he had seen his neighbour at dinner do so from ignorance. In more important matters the same

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ready generosity and wish to prevent anybody from feeling at a disadvantage are common among all well-bred Englishmen. Those who incur censure, not only from foreigners, but from their own fellow-countrymen in Canada and Australia, by depreciating all methods and all forms of behaviour which are not in exact accordance with the English standard, are the ill-bred.

Gentlemanhood an English State

Nearly all Englishmen in their hearts dislike habits and manners which differ from their own, but none who are correctly defined as gentlemen allow their dislike to be noticed.

It is worth remark that this word "gentleman" has spread from England to all European lands; nowhere else was there any word which had quite the same significance. The French "gentilhomme" had a very different meaning; it is applied to those who are "gentle" by birth. At one time this was also the connotation of the English word, but as it became clearer that birth was no real distinction, and that honour should be paid only to those who merited it by their acts, "gentleman" came to be used as a description of personal qualities and not of station in society. Its implication has never been completely defined, but is a matter of general agreement, as we see by the employment of the term in French, in Russian, in German, and even in Chinese.

Altered Connotation of the Term

Since other nations were without any word of like meaning, it must be admitted that a "gentleman," in the sense of a man who endeavours always to do as he would be done by, was recognized earlier in England than elsewhere. Yet it was not until late in the nineteenth century that this recognition was accomplished. Up to that time "gentlefolk" had been classified according to their birth. A man who rose from the lower rank, became rich, and associated with the gentry was not "a gentleman." His origin was remembered by everybody. He might be respected for energy and perseverance, he might win gratitude by good deeds, but nothing could

induce people to overlook the fact that he had been born "a common man."

His children, however, could assume the title which had been denied to their father. They were admittedly gentlefolk, since they had never been obliged to work for their living. That was the real distinction set up between "ladies and gentlemen" and "common people." The former had never needed to earn their bread; they enjoyed incomes from land or investments left to them by their parents; they had been brought up in easeful circumstances; they had a right to feel that they were superior, not only to the classes which lived by manual labour, but to all who engaged in trade or business, no matter on how large a scale.

Gulf between Gentry and Peasantry

Even the keenest of bucolic minds, wrote George Eliot in "Adam Bede," "felt a whispering awe at the sight of the gentry, such as men of old felt when they stood on tip-toe to watch the gods passing by in tall human shape." That was at the beginning of the nineteenth century; something of the same humble reverence remained in the minds of the mass of English people for the best part of a hundred years. No sentiment of the kind was observable among other European nations. The French seigneur was sometimes respected, sometimes feared; he was never regarded as a demi-god. The German barons were seldom distinguishable from their peasants by anything but their larger possessions; in appearance, in speech, in manners, there was little to mark them off from their servants and farm labourers. Had they been put into liveries or rough field-working clothes, no incongruity would have betrayed their superior position. In Spain and Italy a sense of human dignity made even the poorest hold their heads up and saved them from servility.

In England, until lately, there was still that "awe" of the gentry which George Eliot described, still an admission by the mass as well as an assumption by "gentlefolk" that there was a great gulf fixed between them, fixed by Providence for good and sufficient



FAIR DAY IN A NORTHAMPTONSHIRE VILLAGE

Every twenty years a Pole Fair is held in the Northamptonshire village of Corby. Queen Elizabeth, when travelling through Rockingham Forest, was overtaken by a dense fog. The villagers of Corby went to her aid, and the Queen granted them the charter for their fair in return for their services. The procession commemorating the event is seen passing through the village street

reasons, not to be disregarded without impiety. And this separation of classes was based upon a real difference. The gentry became more and more elegant in their manners, refined in their appearance, comfortable in their surroundings, as the mass grew more habituated to coarse and scanty food, cramped space, grimy streets, cottages that perhaps looked quaintly picturesque, but were

made unhealthy by leaking thatch, floorboards rotting and gnawed by rats, carelessness in disposing of sewage.

It is forgotten now by all but the very old how common fever was up to fifty years ago, even in country villages, where all natural conditions favoured health and long life. Deaths from scarlet fever and typhoid were many. Few families escaped the loss of some



OLD VILLAGE THATCHER OFF TO WORK WITH HIS LOAD OF STRAW

His outfit consists of an iron-toothed rake, paring knife, bell-hook and a forked stick to contain the drawn load. He uses tarred cord and wooden pegs to secure each course, starting at the bottom of the eaves and working upwards. The best thatch is of reeds, but as this usually proves too expensive, the materials generally used are straws of wheat and rye

Photo, Harry Cox

children from these causes, and often parents went as well. "Ladies and gentlemen" could be distinguished at a glance from the rest of the population; no disguise would have hidden their more delicate physique, their proud bearing, their confident belief that the world was made for them. It was all very well for a Scots poet like Burns to say

An honest man's the noblest work of God.

The English knew better.

A gentleman's the noblest work of God was their emendation. The whole nation was agreed upon that. As Charles Kingsley showed in "Alton Locke," even a young man with Radical ideas was liable to be overawed and fascinated when he was invited to a "gentleman's house" and brought into contact with cultivated people. Alton was an intellectual; he imagined that he was a revolutionary; he fought against the snobbery which he felt to be in his blood; but he was intoxicated beyond

measure by the condescending patronage of members of the gentle class, induced to forswear his opinions in order that he might not give offence.

Nor had the gulf between the classes and the masses been much narrowed when Mr. Wells, fifty years later, wrote "Kipps." When this young man, brought up in the same stratum of life as Alton Locke, and employed as a shop assistant, first visited a "gentleman's house," he was "troubled" as to how he should knock at the door, and "descended to tea in a state of nervous apprehension at the difficulties of eating and drinking." He was among people whose pronunciation and subjects of talk, whose habits and tastes were unlike those of any people he had ever known before. He knew that, although he had come into a little fortune which relieved him from the burden of work, he must suffer from the misfortune of having been a shop assistant; he was acutely conscious that the fact of not being a gentleman born was stamped

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all over him. Kipps was, however, a disappearing type even when Mr. Wells embedded him in the imperishable amber of literature. Soon the type will be extinct. The Great War was the end of an epoch. It completed the change in the meaning of the word "gentleman" which had been slowly taking place for many years. To have been a shop assistant or a labourer or a child of the parish is now no bar to being a gentleman. Behaviour is the test, not birth or occupation. In Canada, in Australia, in the U.S.A., a shop assistant, a teamster, a navvy even, a carpenter or bricklayer certainly, would chat on equal terms and sit down to meals unconcernedly with anybody.

There is an actual as well as a political equality which does not yet exist in England. But it is on the way. The newspapers have done a great deal to hasten it. By dragging into the fierce light of nation-wide publicity the follies and meannesses, the crimes or the imbecilities, of the "well-born," they

have effectually exploded the fiction of gentle-people's superior virtue and wisdom; and at the same time they have brought into prominence the excellent qualities of persons humbly born, have paid tribute to their merits and their worth. Thus they have altered almost entirely the relative social values which were once accepted as unalterable, and gone far towards eradicating that snobbish, "awe-ful" deference to "the gentry," that supposition of two kinds of flesh and blood, the one reserved for gentlefolk, the other good enough for "common people," which used to be a peculiarly English trait.

The newspaper has in many other ways modified the national character. It is the strongest influence now being brought to bear upon that character. There does not exist any longer the same superstitious belief that whatever is printed must be true, but as almost all take their opinions from the newspapers and are forced to rely upon the newspapers for a knowledge of events,



RUSTIC JACK-OF-ALL-TRADES WITH HIS TRAVELLING OUTFIT

Although he has the use of but one arm this strapping countryman can turn his hand to many jobs. Travelling about in his open cart he seeks temporary employment at the farms he reaches on his travels. He will be in turn rat-catcher, thatcher, or labourer, and is quite content to dwell during the summer months in his rough portable shelter seen on the left of the photograph

Photo, Will F. Taylor

it follows that as a rule the daily journals read by a large majority of the population can, for a time at any rate, mould the national judgement. Now and again the public refuses to be led. This happened in 1906, when three-quarters of the Press throughout the country urged upon electors the advisability, the duty even, of returning the Conservatives to office. In spite of all this urging, the Liberals were given a greater victory at the polls than any party had ever won before.

Source of the Power of the Press

This has sometimes been quoted as a proof that the power of the Press is illusory, but another explanation is simple enough. The public in this instance paid no heed to the advice and beseeching of the newspapers, for the reason that they had been able to form their own judgement upon the Conservative Government which had been so long in office. Not only was there the usual disposition to "give the other side a chance," there was also a strong sense of dissatisfaction with the conduct of the party in power, based upon knowledge of the facts. The pleadings of journalists in favour of that party were disregarded, because they did not correspond with the facts.

Not often, however, does it happen that knowledge sufficient to permit independent opinions to be formed can be obtained except from the newspapers. Therefore, as a rule, the views which find favour with newspaper proprietors are adopted by the nation. At one period the editors of great journals shaped the thought of the governing class and the policy of the State.

Development of the Cheap Newspaper

Delane of the "Times" left the most famous name among them; there were a good many more of less notoriety but considerable influence. Newspaper proprietors were scarcely heard of. This has been changed. It is now the proprietor who figures in the public eye; editors are held to be of small account, few of them are known even by name to the readers of the organs they edit, under the direction of a proprietor who

decides all important questions of policy himself.

In England the development of the cheap newspaper began. It was made possible by the discovery that paper could be made from wood-pulp as well as from rag-pulp. This discovery was made just at the period when compulsory education had created, for the first time, an enormous class which could read, but which had not learned to think; which wanted "something to read" that would not make any demand for concentrated attention; which preferred a newspaper to a book because it seemed to be more alive and to give them information more likely to be of practical use. In a few years the existence of this class transformed the newspaper Press from a staid and usually dull purveyor of Parliamentary debates, reports of trials, missionary meetings, political speeches, and fashionable intelligence, into an Autolycus, snapping up all sorts of trifles hitherto unconsidered, and offering a daily bagful of miscellaneous reading, cut up into short lengths so that it could be easily assimilated by the daily travellers to their work in railway carriages, and by the vast number who could not keep their minds fixed for any length of time upon any particular topic.

Facts, Fiction, and Insurance Policies

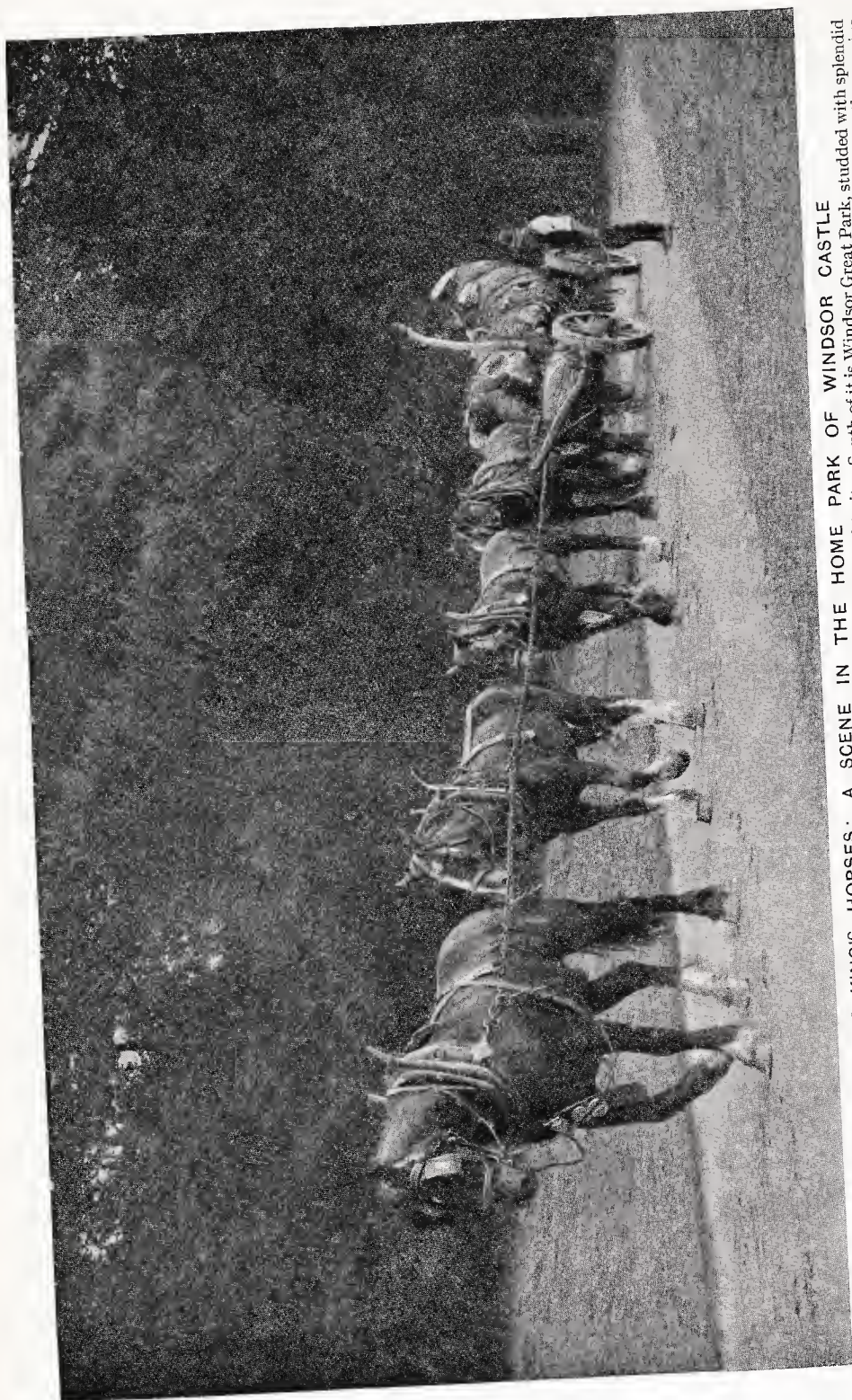
In the trains and omnibuses which carry men and women to and from the places where they earn their living, it is rare to see anyone without a morning newspaper in hand, and, as they go home, almost as many have their heads bent over some evening journal. To the greater part of the public which reads the newspaper supplies all the material for thought which they absorb, apart from their occupations and their home lives. Upon most matters of public interest it forms their opinions, and upon a good many matters of private concern as well, for it will as readily discuss "the right age to marry," or "the best way to keep a husband's love," or "how to keep fit," as proceedings in Parliament and disputes between Foreign Offices. It provides a daily instalment of fiction;



AFTER THE "LITTLE GENTLEMAN IN BLACK": SETTING MOLE-TRAPS

Moles abound in England, and are regarded with small favour by many country people, who are apt to exaggerate the harm they do by burrowing under the roots of growing plants and crops. Mole-catching is still a recognized occupation, and men like this old fellow move about mole-infested districts trapping the little animals and earning a fair living by selling their velvety skins

Photo, Horace W. Nicholls



FOUR OF THE KING'S HORSES: A SCENE IN THE HOME PARK OF WINDSOR CASTLE
 As befits the principal residence of the King of England, Windsor Castle has splendid parkland attached to it. South of it is Windsor Great Park, studded with splendid timber and stocked with deer. On its north side is the Home Park, four miles in circumference, wherein four of the King's horses are here shown hauling the massive ruin of a tree that may have grown side by side with the Herne's Oak that Shakespeare knew, under which the Merry Wives of Windsor made mock of Falstaff

Photo, Horace W. Nicholls

it gives advice on dress and household management; it can be consulted on legal difficulties; it is an insurance policy.

It has not got the length of the American newspaper in creating uniform waves of sentiment or anger throughout the entire nation; the English still attempt to cultivate the habit of making up their own minds, and there is enough difference in the points of view from which proprietors of journals with large circulations regard human nature to make the occasions very rare when all English newspapers speak with the same voice. The influence of the party system which is in the English blood, and the deep distrust between classes as well as parties, make it almost certain that any course urged as desirable by one set of editors will be opposed as dangerous by another set.

Yet the influence of the newspaper has increased vastly since paper became cheap; it seems to be increasing still, and there is no counter-influence in sight which appears likely to check it.

Lack of the Critical Spirit

This is deplored even by certain newspaper proprietors themselves, who see that the absence of a critical spirit is a misfortune to any country, especially to one that has come to England's stage of development. The old leaders of the nation have lost their hold, partly because they did not rise to the level of their great task, partly because the old system which they represented and the old traditions in which that system was rooted have passed away.

A mass of people apt to be led hastily into supporting either wild-cat schemes of reconstruction or unimaginative reaction must clearly be a peril to any community and to the just balance of interests in the State. It may be that education will give birth to the critical spirit, though its effect so far has been in the opposite direction. This is explained by the view that schools and colleges exist, not for the purpose of training the mind, but for imparting information. An "educated man" is still thought of in England as one who

knows a great deal that others do not know: questions as to whether his knowledge can be turned to account, whether his brain is the more active, his judgement stronger, his power of decision more vigorous, are held to be beside the point. In the past, from one end of the ladder of education to the other end, the aim has been rather to cram minds with facts than to induce thinking. Lately a change has begun; there has been a movement away from the former conception of teaching as a process of supplying food; now there are many who look upon education as having the same relation to the brain that exercises have upon the body.

The True Function of Education

But it must be a long time before the new conception gets firmly established. In the public schools it gains ground more quickly than it can hope to do in the elementary schools; a public school headmaster who is active-minded, and who has thought out for himself the meaning of the occupation in which he is engaged, can revolutionise methods of teaching, can put his ideas in practice far more easily than the headmaster of an elementary school, who has to please the local education committee as well as the government inspector.

For nearly a generation after education was made compulsory in 1870, School Boards were elected for the special purpose of administering the Act. Then this was added to the duties of the county councils, which managed other local affairs. No alteration in the system resulted from this.

Value of Learning Over-estimated

Schooling is looked upon still as something of a mystery. What is learnt is considered more important than the effect of the act of learning upon the mind. Therefore the elementary course includes a large number of subjects in most of which only a smattering can be picked up. For the same reason examinations of all kinds, even University examinations (if Oxford be excepted), are inclined to rate more highly the accumulation of knowledge than the stimulating

of the critical and reflective faculties by means of the knowledge accumulated.

Not a century has yet passed since the State first showed any interest in education. Up to 1833, and for many years after, this most important of formative influences remained in private hands. Dickens exaggerated his picture of Dotheboys Hall, where Mr. Squeers and his family carried on the grossly fraudulent business of pretending to "instruct, board, clothe, wash, provide with pocket-money, and furnish with all necessities" the small boys entrusted to their care. But there was a core of truth in the satire.

Survival of Medieval Traditions

At that time even the public schools were places of harsh, rough-and-ready, rule-of-thumb methods. Their teaching was regulated by the tradition of the Middle Ages, when Greek and Latin were accounted necessary accomplishments for scholars. Roman history was taught, and continued to be taught for a very long time, and in some schools is taught even to-day as if it were more interesting to English boys than their own history. A great deal of time was spent on writing Latin verses. At the Universities of Oxford and Cambridge this classical leaning was equally powerful; the efforts required to shake it off have been continuous from that day to this.

Research and Technical Training

The new Universities established in Manchester, Liverpool, Leeds, and other of the big cities were fortunately able to break with it from the start. They concentrated their energies mainly upon engineering and other technical courses; they encouraged research so far as their resources would allow; they sought to bring education down from the clouds into the region of actual life. They have succeeded in their aim of training young men and women for practical work, in addition to giving them such of the elements of culture as will enable those who choose to go farther later on. In many of the public schools the technical side has been introduced with

good effect, in response to the feeling that work done with the hands is quite as useful in an educational sense as bookwork which calls into activity the brain only, and very often can be got through without mental disturbance, merely as a matter of routine.

From the beginning of State-regulated education in England progress has been made difficult by quarrels between the Church and the Nonconformist bodies. The first schools for poor children were opened by the Society for Promoting Christian Knowledge, which interpreted its title in the same spirit as that which made a downright English member of Parliament declare once: "When I speak of religion, I mean Christianity, and when I say Christianity I mean Protestantism, and Protestantism signifies to me the Church of England as by law established." Later, when an attempt was made to found a school system which should not pin itself to any particular religious communion arose the "National Society for Promoting the Education of the Poor in the Principles of the Church of England."

Moral Effect of the English System

When Board schools were set up in 1870, the National schools were left as rivals to them. In many villages there was only the National school; in other parishes all children had to attend the Board school. Hence there sprang up frequent disputes as to how much definitely Church teaching should be given, and how far it was possible to make religious instruction "unsectarian."

The Free Churches suffered so bitterly under a sense of injustice that some of their members refused to pay rates so long as the Church was given privileges over other denominations, and even went to prison for their refusal (they were known as passive resisters). The hostility between the Establishment and Nonconformity became entangled with education in such a close fashion that they were by most people thought of as part and parcel of the same problem. Now the fire of controversy is latent, but the ashes are not yet cold. What English education accomplishes

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better than any other European system is the implanting of notions, vague, perhaps, and rather instinctive than reasonable, in favour of fair play, justice between man and man, straight dealing, honest speech. The English nature is at bottom generous. It does not cherish hatreds; it does not easily change its opinion about friends. This trait is found among all sorts and conditions of the people. In the House of Commons a man who acknowledges that he has been in the wrong wins warmly approving cheers. Among the roughest of manual labourers, the like

avowal will produce a like approbation. In a fight the English are always inclined to side with the weaker combatant. Their anger is inflamed instantly by anything like sharp practice or unfair tactics in games. Their maxim, "Honesty is the best policy," enshrines their considered judgement and experience. In matters which they understand their minds are balanced, cool, free from the discoloration of prejudice. An Italian who wrote a book about them in 1908 called them "*il popolo pratico ed equilibrato per eccellenza*" (by far the most practical



PASTORAL SCENE AMID THE SYLVAN LOVELINESS OF SUSSEX

The shepherd is driving his flock through the tree-shaded lanes of the village of Fittleworth, one of the "show places" of Sussex and a noted centre for angling. Sheep-rearing plays an important part in the local industries, and many flocks are to be found grazing on the grassy slopes of the South Downs and in the meadows that lie in the undulating plains

Photo, Horace W. Nicholls

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and well-balanced of peoples). They are, indeed, so practical, there is so nice an adjustment between their interests and ideals, that until they can see their way without serious loss or inconvenience to abolish evils they will not even admit that they exist. For too long they tolerated the shame of child work in factories under cruel conditions. They would not acknowledge the cruelty "except in certain

Egyptians who urged their capability to govern themselves. They denied that the Egyptians wanted to be independent. They asserted that the demand for self-government was an artificial cry raised by a very small clique. Then suddenly it was decided to let the Egyptians rule themselves. The old arguments were quietly dropped, all that had been said in the past was forgotten, and they plumed themselves



PAST-MISTRESSES OF THEIR ART: BUCKINGHAMSHIRE LACE-MAKERS

Hand lace-making has been an established industry in Buckinghamshire for over three hundred years. For crippled people it is an especially suitable home industry, and Lady Inglefield accordingly started a lace-making school at Long Crendon for crippled girls unfit for other work. Two of the lace-workers are here seen at the school door with their bobbins and great pillows

cases." They argued that the parents needed the money. After they had abolished the practice they spoke with horror of the sufferings of the poor mites, and pointed reproachful and indignant fingers at any country where such wickedness was allowed to continue.

So long, again, as they had made up their minds not to stir from Egypt, they derided the pretensions of those

on their generosity in granting the wishes of the nation to whom they had for so long declined to listen.

There is no mean hypocrisy in this. The English hate hypocrites, or, more wisely still, they make mock of them. None of Dickens's figures of fun are more treasured than Pecksniff and Chadband. On condition that a man is sincere, they will merely smile at his



SPINNING-WHEELS WHIR PLEASANTLY IN A WILTSHIRE VILLAGE

Winterslow, a remote village on Salisbury Plain, is noted for its cloth, spun and woven by hand by the villagers, the wool, of the finest texture, coming from the sheep on the plain. The industry, founded by the Duchess of Hamilton, is pursued enthusiastically by the villagers, even the youngest girls being taught it at school, and working at their own spindles at home



WHERE THE STREETS RESOUND TO THE STACCATO CLATTER OF CLOGS
 Despite the long hours of hard work to which she is subjected, the Lancashire lass is usually full of high spirits. In her clogs and shawl she resembles in appearance the Walloon women of Belgium as she clatters her way over the streets to the mill or factory where she is employed. Hats she scorns, and in cold or wet weather merely wraps her shawl over her head
Photo, Underwood Press Service

follies, they will tolerate his fanaticism even. But they never forgive one who has been shown to preach one thing and to practise another. They certainly do not consciously condone abuses; if they are persuaded that their existence accords with the will of Providence and the natural order of the universe, they do not see them as abuses. They may be regrettable, but it is almost certain that they are exaggerated, and in any case, "What can be done?" Such matters they do not care to discuss even among themselves. When they decide to alter them they act quickly. They appear to have made up their minds in a hurry. In reality they are carrying out an intention which has been slowly formed.

Their fair play they mix with justice in a manner bewildering to those who are accustomed to the Latin method of considering all persons on trial guilty

until they have proved their innocence. The English proceed on the supposition that every accused person is innocent until he has been proved guilty. This may occasionally result in guilty persons being acquitted for want of evidence, but it gives everyone "a fair run for his money," to use a favourite saying. If a prisoner is too poor to employ counsel to defend him, or if he refuses to do so, the Court invites a barrister to undertake his defence and to put forward all that can be said in his behalf.

No record of previous conviction is allowed to be brought to the notice of the court until a prisoner has been found guilty by the jury. The jury must not be prejudiced against him; they must take into account nothing but the facts alleged against him in support of a particular charge. After they have found him guilty the record is read out so that the judge may take

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it into account in passing sentence. But no mention is made, while an habitual burglar is on trial, of the fact that he has been in prison several times before.

The same desire for fair play makes them argue that a man or woman who has been in prison ought not to be treated harshly afterwards, since they have suffered for their offence and do not deserve any further punishment. Indignation is aroused when it is shown that the police have been making it hard for offenders to earn a living by warning employers against them. Police methods which are common in other

countries of entrapping prisoners into admission of guilt or of extorting confession by the use of torture, more often mental than physical, are abhorrent to the English mind. Here the sporting instinct comes into view again. Just as they are inclined to regard a general election as if it were a cricket match, so they put trials into the same category as fox-hunting or killing rats with terriers. If the fox or the rat can escape, why, "let it go," they say, "let it have its chance"; and they adopt the same attitude towards the criminal in the dock. Yet another aspect of the English



ENGLAND'S HERRING FISHERY: A SCENE AT YARMOUTH

The herring fisheries form one of the largest industries of England, the fish being found at all points along the coast, and packed in large quantities, at Yarmouth especially, for export, the export in 1921 amounting to more than 250,000 tons. The fishwife on the left is packing the fish into strong wooden casks, which will later be trundled to the railway shed seen in the background for distribution

Photo, Horace W. Nicholls

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love of fair play is seen in their attachment to old favourites. They will endure the senile performances of aged singers and stage players, the vagaries of once popular politicians, the shortcomings of tradesmen with whom they have dealt all their lives, with good-natured tolerance. When they have got accustomed to anybody or to anything, they do not willingly let him, her, or it go. The separation causes them a pang. Which proves again how wrong are those who call them unemotional.

Loyalty to Old Favourites

Once acquire a reputation among the English and it is a lifelong possession. Even if old favourites fail to give them any pleasure, they remind themselves of the pleasure which they enjoyed in the past. Their faithfulness may be in part dislike of change, but it is chiefly accounted for by their desire to be perfectly just.

Perhaps, in so far as actors and singers are concerned, the tolerance which allows them to "lag superfluous" after their talents have decayed must be attributed a little to blunt sensibility in the region of art. When it is suggested that the English are not an artistic people, the retort is often made that they have paid and still pay for the best in opera and drama, and that they have added as numerous as any other people to the number of the world's famous artists, whether creative or merely reproductive. But here once more the sway of "fashion" must be taken into account.

Want of Discrimination in Art

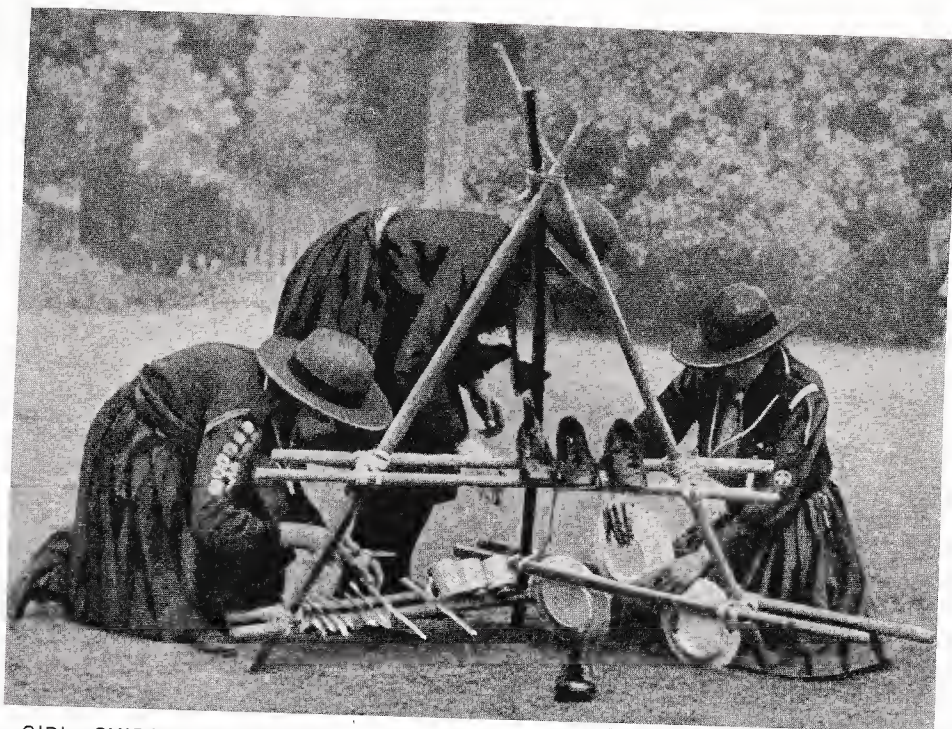
It is impossible to argue that the English have ever been stirred by the same delight in opera that stirs the Italians, or by the interest in acting and drama that possesses the French. They are not musical, as the Welsh and the Slav nations are musical; they have not the same instinct for style in architecture that the Latin nations had before they confused the grandiose with the grand. That there is always a welcome for good art in England, if it be well recommended to the notice of

the "best people," is true; but bad art is equally sure of patronage, if its badness is of a certain kind. This appears to have been so from the earliest days of the stage.

The spectators who listened with delight to the poetry of Shakespeare and the other famous Elizabethans were fond, too, of the goriest melodrama and the most elementary comic relief. The famous actors and actresses of later days—Garrick, Mrs. Siddons, Edmund Kean—performed in plays that were unmitigated rubbish as readily as they acted Shakespeare. Henry Irving was loudly applauded when he attempted parts beyond his powers, such as *Romeo*, *Macbeth*, and *Lear*, as when he turned commonplace into literature by his perfect rendering of *Becket*, or moved with exquisite dignity and distinction through *Hamlet*, *Benedick*, or *Dr. Primrose*. The same audiences that filled the Savoy Theatre while it was making itself famous by producing the operas of Gilbert and Sullivan—delicious humour joined with deliciously tuneful and clever music—turned with satisfaction not in appearance less complete to the inane japes and the barrel-organ melodies of musical comedy.

Altered Attitude Towards the Stage

This may be because the English have no tradition of drama or opera, as the French and the Italians have. Until the latter part of the nineteenth century the theatre was denounced by a very large part of the English people as shameful and debasing. All the Nonconformists and most of the Evangelical section of the Church took this view and forbade their young people to enter a playhouse, giving such accounts of what they might see there as made them resolve to take the first opportunity of seeing it. In the eighteen-eighties it was unusual for clergymen to be seen at the theatre. There was an entertainment in London called *German Reed's*, which consisted of little musical pieces and of a performance by the favourite humorist, *Corney Grain*, who gave sketches at the piano; this was exempted from the condemnation which embraced the regular theatres, for the



GIRL GUIDES IN CAMP: HANDY YOUNG WOMEN FIXING UP A "GADGET"

Started as a complementary institution to the Boy Scouts, the Girl Guides are doing first-rate work in moulding the character of the women of to-morrow, teaching them discipline and developing their initiative and practical powers. They find their greatest enjoyment in the Guide camps, when they live under canvas and are taught to make and do things for themselves in a workmanlike way

reason, presumably, that it was given in a hall. For many a year it prospered, through the patronage of those who liked amusement but who "thought the stage wicked."

Clergymen were frequently seen here ; from this they spread to the Lyceum, under Henry Irving, and to the Savoy, where the Gilbert and Sullivan operas were guaranteed, as Gilbert seriously claimed for them, not to contain anything which would shock a young lady of sixteen. Then came the invasion of the stage by society, and of society by the stage. Very quickly the prejudice which had endured since the days of the Puritans and the scandalous character of the Restoration comedy was got rid of. The theatre became the most popular indoor amusement among all classes. Musical comedy, invented in the nineties, enlarged its attraction. The number of theatres in London and other cities rapidly increased.

During the Great War the ache for distraction lifted the stage to its high-

water mark of fortune. Every playhouse was filled, no matter how poor the entertainment offered by it might be. The rents of theatres went up to figures which had never before been dreamed of. Speculators became rich very quickly. By this time the actor-manager, who had for a long time held his position unassailed, had been succeeded for the most part by men who treated the stage simply as a means of money-making, controlled a number of theatres, and produced whatever they thought likely to attract without any reference to their own taste or inclination, attempting to provide what they supposed the public wanted, and putting drama on the same level as groceries and soap. The quality of it sank, therefore, very low, and by large strides the cinema began to overtake the stage. The possibilities of the film play had not been discovered in England so quickly as in America, Italy or France, but when once they had been realised the industry went vigorously ahead. In

the cities and larger towns cinema halls were numerous. Even in the villages travelling operators set up their screens and lanterns in any available building, and found the enterprise highly profitable.

Populace Captured by the Cinema

The cheapness of this new form of entertainment, the rapid movement of the stories which it put before the spectator, the absence of any strain upon the attention, the vivid and complete illustration of every incident in a plot, soon gave it a powerful attraction for immense numbers of people, and made it a dangerous rival to the stage. There were many who deplored the desire for amusement of which the cinema proved the existence, and the large amount of money spent in gratifying it. But the more general opinion considered it a good thing that the mass of people should have easy access to a diversion which "took them out of themselves," and made them more contented, as it undoubtedly did, with their toilsome and uneventful lives.

It was apparent, too, that the screen lent itself most aptly to the purposes of what had become known as "propaganda." Pictures were found to convey a more immediate and more lasting, because more forcible, impression to the minds of the mass than the printed page, whether newspaper or book.

Propaganda by Pictures

The same warmth of feeling which makes spectators hiss the villain of a piece, and clap their hands when the persecuted heroine's troubles are brought to an end, could be aroused, it was seen, by representing certain aspects of current events and tendencies. The cinema was welcomed for this reason by political and business groups which were anxious to impress certain opinions on the public mind, and news films were prepared and supplied for this purpose.

The rise of the cinema habit, which sent millions to the screen theatres who had before frequented regularly no place of entertainment at all, was part of the change which came over English

life during the last years of Queen Victoria and the reign of her successor, King Edward VII. This was a reaction from the formal manners, the exaggerated sense of propriety, the insistence upon the virtue of staying at home, and the suspicion in so many minds that pleasuring was but the prelude to evil courses, which had been features of the Victorian age.

A writer who made an inquiry into the state of English morals about the middle of the nineteenth century doubted, in the course of his remarks about the theatre, "whether the representation of the stronger and more evil passions of our nature—of anger, hatred, revenge, or love in its violent and exaggerated form—does not involve a state of feeling too serious for amusement and too exciting for refreshment and recreation."

Craving for Change bred by Monotony

He admitted that "it might not be altogether profitless if these passions and their results were contrasted with the opposite ones produced by the nobler and more amiable qualities of our nature," but he clearly considered that the stage was more than likely to be dangerous to public morals, and to act with a depraving effect upon character. The same attitude of dubious head-shaking was adopted towards dancing and, indeed, towards almost all amusements.

The tendency always observable in public opinion to swing far away from any extreme point which it has reached was reinforced in this instance by the growth of cities and the consequent increased artificiality of life. Country folk who work in the open air are tired early after their day's work. They do not need amusement to help them get through the evening. The changes of nature in the woods and on the hillsides give them an interest which is lacking amid endless streets. The city worker's toil is as a rule monotonous; it develops only certain sides of his mind and character. It leaves him, and still more it leaves *her*, with a craving for the colour and emotional texture of an existence more varied, more complete. In the educated classes this craving was

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met by music, especially music of the kind which stirs restless longings or borders on the purely eccentric; by such art forms as the Russian ballet, which became a touchstone of culture, and by the rapid movement from place to place which was made possible by the motor-car.

The masses found their satisfaction in the dramas which they could watch on the photo-play screen. Their taste in this direction ran in the same grooves that had been recognized by the Sunday newspapers of immense circulation, and by the most popular forms of fiction, the newspaper serial and the cheap novelette. A film which enjoyed a long vogue had in it several sex-interest themes, treated with a crude mixture of sentiment and sensuality; a good deal of physical suffering; fierce satire at the expense of people, women especially, who set up to be better than

their fellows; prison scenes culminating in the appearance of the hero on the scaffold, to be brought within a second of being hanged; a large amount of fighting and hasty movement. While much of it must have been unintelligible to the greater number of spectators, seeing that it covered several different periods of history, its attraction for crowds of weary folk who wanted to be violently removed from the pressure of their everyday concerns could easily be understood.

Thus the cinema served to do for the mass what the motor-car did for the few, and what that was it is of some importance to inquire. It is only now beginning to be realised how powerful motoring was in modifying the structure of society. There were already some cracks in the solid edifice of aristocratic supremacy, based to such an extent upon the ownership of land that those



PERFUME AND PROFIT IN THE LAVENDER FIELDS OF MITCHAM

Lavender-growing has long been a principal industry at Mitcham, in Surrey. The flowers are gathered in August and taken to distilleries for the extraction of the oil which is used in the preparation of the perfume, lavender water, and in pharmacology. The lavender-sellers' musical call, "Will you buy my sweet lavender?" is almost the last survivor of the old London cries

who became rich in business purchased estates as a matter of course. But it would have lasted for a very much longer time had the motor-car not charged full tilt against it and brought it down with a run. Motoring not only changed the habits of the class which almost up to then had ruled with next to no opposition (the two parties being drawn in the main from the same sources), it introduced a new order of ideas.

Influence of Motors on Manners

A generation brought up to whirl about at the rate of thirty, forty, fifty miles an hour on the roads which until the invention of the petrol motor had been accustomed to the dignified trot of carriage horses, varied by the more sprightly pace of high-stepping mares in smart dogcarts, with an occasional tandem or four-in-hand, could not but find the conventions of its fathers and mothers "stuffy," was bound to quicken the pace in other matters as well as driving.

Motoring became fashionable, and society began to break up just at the same time. Once the process of relaxing its bonds was started, the transformation was rapid. Freedom of manners succeeded to formality, a general slackening of the strict Victorian moral code set in. Between the old Queen's death and 1914 the change almost obliterated old social landmarks and traditions. The Great War completed that obliteration. When it was over, society as it had existed almost all through the nineteenth century had disappeared.

Disappearance of the Old Guard

If anyone who had known England in the seventies and eighties of that century and had left it, say, in 1885, had chanced to return in 1920, he would have looked about him in bewilderment. He would have found an entirely new class of rich people setting the standards of extravagant living. He would have sought in vain for the owners of many of the historic houses which had been the centres of aristocratic influence; in these houses he would have seen installed new families founded by men who had made fortunes in industry or

business. The respect, almost amounting to reverence, which had been shown, when he departed, for the governing class, he would have looked for now in vain. Parliament, instead of being regarded with awe and admiration, was now attacked from all quarters. Politicians enjoyed no longer the prestige which surrounded their predecessors, they were spoken of in slighting terms, their good faith was openly challenged.

In 1885 the dukes were a power in the land, their vast estates gave them authority, their opinions and wishes carried weight, not only with the peerage, but with governments and permanent officials. In 1920 the dukes had ceased to exercise any influence; they were scarcely heard of. The possibility of a Labour Ministry taking office had no longer a terrifying effect on people; it had become familiar, and had therefore lost its alarm. Taxation had reached such a height that the spoliation of the wealthy, which had been a bugbear to 1885, was actually in process without creating anything more than a feeling of bewildered resentment.

English Character still Unchanged

Whereas in 1885 the structure of the English community had seemed eternal, too solid ever to be broken, the feeling among all classes in 1920 was that "anything might happen."

What many forgot was that periods not unlike this had been experienced by the English people before, that storms of change had been weathered by them which had seemed not less threatening, that the character which had given them their position in the world, and pulled them through earlier times of stress and dissolving values, was in truth unaltered. They were still suspicious of new leaders, but very faithful to them when they had grown into old ones. They still paid tribute to success achieved in forms which could be understood by all and officially recognized. They were still reluctant to trouble their heads much over public affairs which had so long been managed for them that they found it an effort to do more than vote at fairly wide intervals upon issues imperfectly understood. The returned wanderer, if he

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bore in mind these considerations, would not have been a prey to melancholy foreboding. "This people," he would have said to himself, "is not likely, unless indeed its good sense and its regard for material interests have deserted it, to be deceived by the visions of unpractical idealists, is not likely to be tempted by revolutionaries of the violent school into rash and uncomfortable adventures. Whatever is 'bad for business' they are likely to reject with decision. They will

people on the second are quite distinct from the elements which make up the nation. In the Isle of Wight one feels one is in England. The inhabitants belong to the same type as those of the mainland opposite, they have no special customs or qualities, they have never had a language of their own. In the Isle of Man you know at once you are not in England; if you found yourself planted down there suddenly, without knowing where you were, you might begin to



MASONS' HOMAGE TO THE GREAT ARCHITECT OF THE UNIVERSE

Freemasonry has a very large number of adherents in the Eastern counties of England. An imposing spectacle is presented on the rare occasions when the Brethren of the Craft appear in public in their picturesque regalia. This photograph shows a Masonic procession to Peterborough Cathedral, where Masons from four counties took part in a special service. The surplined figure is the Provincial Grand Master of Cambridgeshire

lop off any institution which irks them, they will make experiments which seem to promise greater content, but to those who would hurry them along the path of destroying wholesale all that is familiar to them, they will say 'Thus far and no farther,' and will settle down once more to a period of satisfied and prosperous development."

While the people on one of the two principal islands off the English coast are thoroughly English in character, the

wonder whether you were in Ireland or in Wales.

To hear the Manx language spoken you would probably have to go up into the hills and search out old people still using it. But you can tell from their pronunciation of English that the Manxmen are not English by descent. They have a totally different look from the natives of Lancashire, from which county you start to cross to the Isle of Man, and of Cumberland, whose

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mountains can be seen from Snaefell, the highest of the Manx hills (a little over two thousand feet). They are a rugged, rather hard-featured race, yet with a pleasant, friendly air. They are not very energetic, nor could that fairly be expected when one considers that their climate is so mild and damp, with scarcely any difference between winter and summer.

Yet they are a very independent folk, they will not be patronized, they dislike being put under an obligation to anybody. They are so unenthusiastic, so grudging in their praise, that they will seldom admit anything to be better than "middling." Although an orderly folk, easily governed, they are

inclined to speak disrespectfully of titles, which may be due to their long misgovernment by English and Scottish peers, who obtained by purchase the right to rule the isle, and also the privilege of being "crowned with a crown of gold." Only since 1765 has the island been under the British Crown, and when it was added to the other jewels in that diadem it was allowed to keep certain of its ancient privileges, which are still in vogue to-day.

The Manxmen have their own Parliament, a nominated council sitting with the Governor as president, and a lower house, the House of Keys, which has twenty-four members elected by the people. This Parliament is called



FORTUNE COMES TO OLD INNS BY MOTOR INSTEAD OF COACH

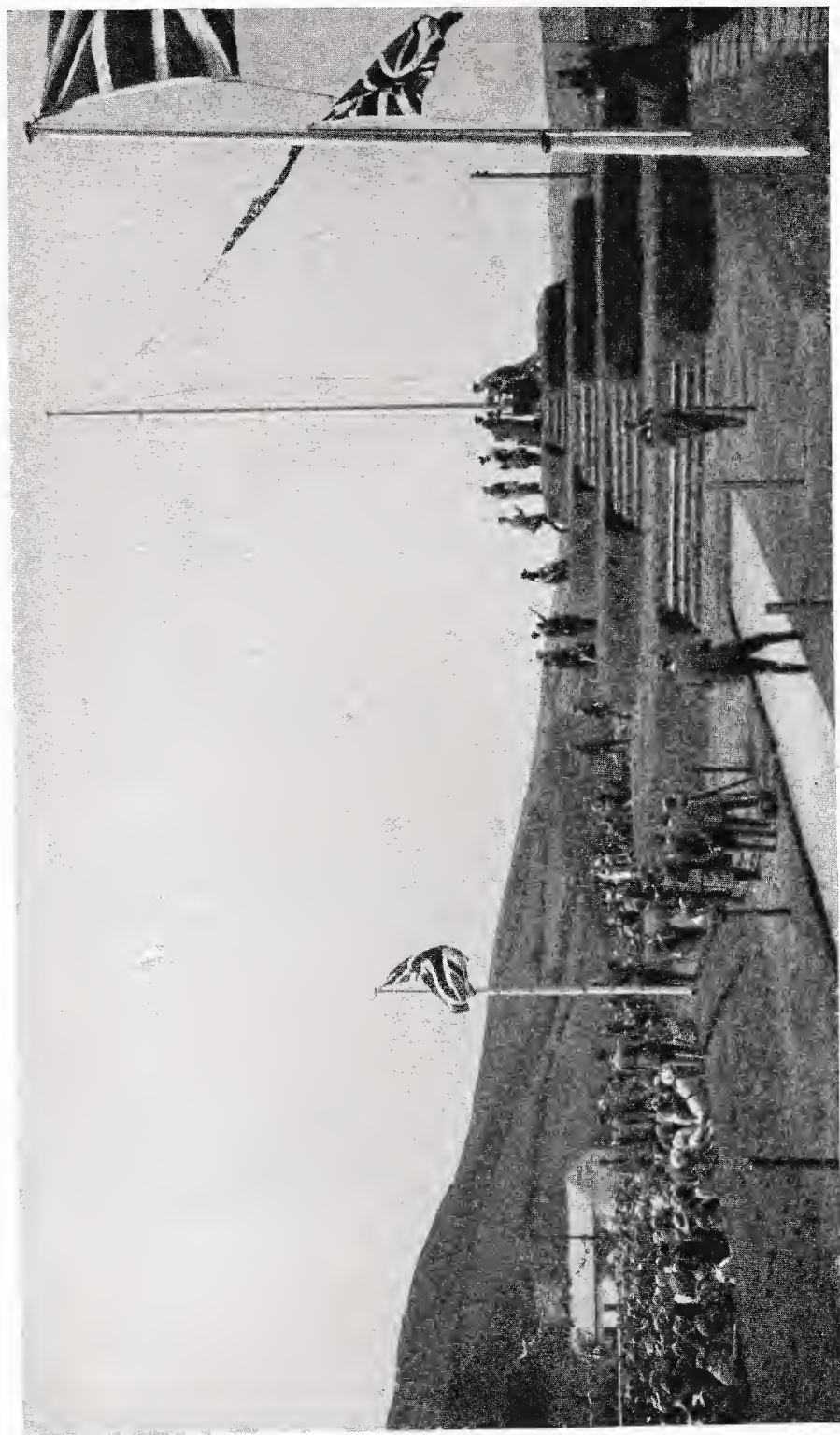
English inns, once proverbial for their homely hospitality, were deprived of almost all their prosperity when coaches disappeared from the roads. With the introduction of the motor-car fortune came their way again and tourists may motor all over England confident of finding warmest welcome at any old-world inn, of which the one shown here, the Ship, at Perlock, is a fine example

Photo, "The Motor Owner"



LEVIATHANS OF THE ROAD DRAWN UP IN MASSED ARRAY

At the conclusion of the Great War railway fares in England had attained proportions that made long train journeys impossible for many. Then it was that large fleets of motor coaches, capable of doing the longest journeys, appeared on the roads. They achieved great popularity owing to their comparatively cheap fares and the pleasure to be derived by open-air travel through the English countryside



IMMEMORIAL CUSTOM IN THE ISLE OF MAN: READING OUT THE LAWS ON TYNWALD HILL

Ignorance of the law is no legal defence in England, where every man is supposed to know what he is supposed to have made. In the Isle of Man a defendant has even less justification for pleading such ignorance, for every year on Midsummer Day the laws made by Manxmen in their own Tynwald Court are read out to the people on Tynwald Hill. This custom, which has the sanction of a thousand years, is cherished by the Manxmen as symbolical of their constitutional independence

Photo, Valentine

ENGLISH LIFE & CHARACTER

the Tynwald Court, and every Midsummer Day the thousand-year old Icelandic ceremony of reading out the laws on the Tynwald Hill is duly observed. That is an outward and visible sign of the independence which the Manxmen cherish, and they have another more practical advantage from their separate constitution — their taxation is much lighter than that which weighs upon the rest of the nation.

Yet among the Manx people there are not seen many signs of prosperity. Perhaps it is because they prefer to look poorer than they are (except on Sundays when they like to make a show); perhaps, even if they were very well-off, they could not look it, so little have they been smoothed and polished by civilization. They have been used to pay little heed to what went on in the world beyond their shores. The words "in the island" are very often on their lips. The best of anything "in the island," whether it be poultry or preaching, hills or herrings, means for them the best to be found anywhere.

Holidays in the Isle of Man

This attitude is changing. The yearly invasion of the island by 300,000 summer visitors has linked it up with the rest of the country and the rest of the Empire. From the moment when the factory workers of the North of England became able to take holidays by the sea and discovered the charm of the island, which lay so near them, yet seemed to be a foreign country, the isolation of the Manxmen was destined to disappear.

The best time to go among them is the spring, when the flower o' the gorse turns their stretches of moorland to shining gold, and the scent of it quivers deliciously in the warm air. Then the fuchsias are in bloom, and their red tassels brighten up the cottage gardens as well as the deep solemn glens. The coast is rocky; this keeps the water clear. You can look far down into it and bathe in it with delight. It is in late July, August, and early September that the invasion from the mainland fills the "town of the ten

thousand boarding-houses,' as Douglas has been called, and scatters visitors more thinly elsewhere.

The three legs on the Manx coat of arms are supposed by some to be an emblem of sun-worship; they came from Sicily, it is said, and were once sun-rays. Others have seen in them the three chief activities of the population, which used to be fishing, smuggling, and farming. Now the smugglers have gone and the boarding-house-keepers have come.

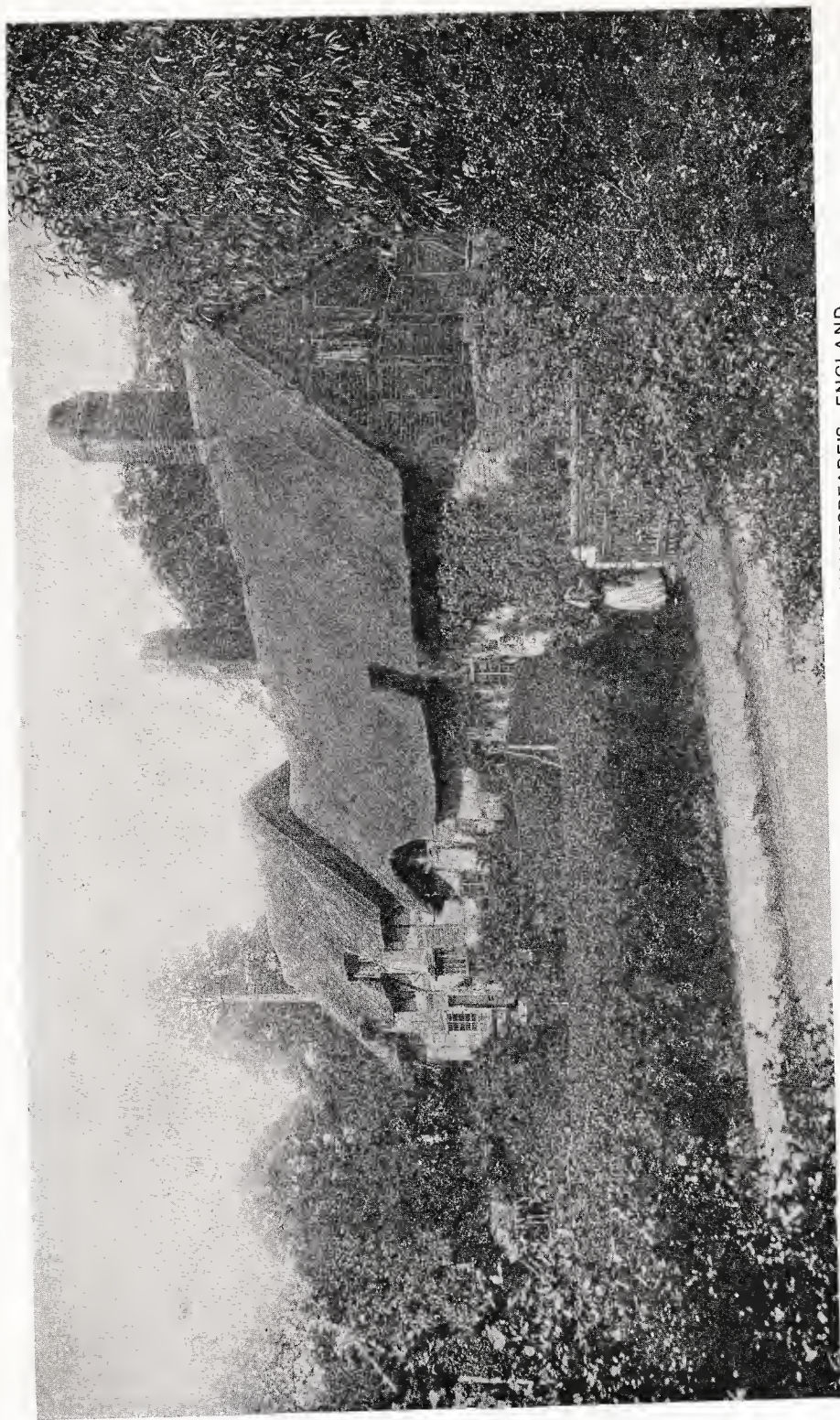
Growing Prosperity of the Island

Of course, it is a material benefit to the isle to have these hundreds of thousands of summer visitors. Land has risen in price, building is always going on, the farmers find a market close at hand for all that they can produce, work is provided in all kinds of ways. Yet there are a great many poor Manx folk still. Not that they seem to mind being poor. They have the Celtic disregard of circumstances, the dignity of those who live in close communion with the many-sounding sea.

They are attached to their Methodism which, for all that they have a bishop (Sodor and Man), is the chief religion on the island, though superstition lingering on from pagan times runs it pretty hard. Many believe in fairies still, in the evil eye, in charm-doctors.

Racial Energy of the Manx People

It is surprising to find a people so unimaginative in other directions, so "dour" and matter-of-fact in their views, still in the grip of these old wives' tales. One has to remind oneself that not until the second half of the eighteenth century were the whole of the Gospels printed in the Manx language. That shows how heavy a handicap these islanders have had to struggle against and why they have reason to be proud of their two celebrities, T. E. Brown and Hall Caine. For a few thousand people on a strip of land only thirty-three miles long and nowhere more than twelve wide, to make as much noise in the world as Manxmen have done, is proof of racial energy and vigour of soul.



CENTRE OF ROMANCE IN THE HEART OF SHAKESPEARE'S ENGLAND

Dating from the time of Elizabeth this picturesque half-timbered cottage, with its thatched roof, was once a farmhouse, and is popularly supposed to have been the home of Anne Hathaway and the scene of Shakespeare's courtship. It is situated in the little Warwickshire village of Shottery, and is approached by a pleasant field path from Stratford-on-Avon. Acquired in 1892 by the National Trust that has also under its care the house in which England's greatest poet is believed to have been born, it contains a curious old bedstead and other relics, and there is an old English garden

England

II. The Political History of the English People

By A. D. Innes, M.A.

Author of "History of England and the British Empire"

ENGLAND had begun to be England some fourteen hundred years ago—that is, at the beginning of the sixth century A.D.—when the English folk, Jutes, Saxons, and Angles, had for half a century been establishing themselves and pushing inland from the eastern and southern coasts of the island of Great Britain from the Forth to the Solent. Two and a half centuries later the border between England and Wales was defined by Offa's Dyke, and after another two and a half centuries—nine hundred years ago, when Canute (Knut) was king—the Solway and the Tweed became the boundary line between England and Scotland.

Two thousand years ago, what we now call England and Wales was occupied by the Celtic people known as Britons. In the first century after Christ it was conquered by the Romans, annexed to the Roman Empire, and garrisoned by Roman legions, and was slightly and superficially Latinised by the Roman occupation, which ended early in the fifth century. In the second half of that century began the invasions of the "Teutonic" peoples, who by 600 had extirpated, or amalgamated with, the Britons; except in Wales, which they never succeeded in penetrating effectively, and the north-west and south-west, which they subjugated later. About the time when this conquest was being more or less completed, Christianity was introduced into England by Roman missionaries, and in the course of the seventh century it completely displaced the old paganism of the English.

England in the Crucible

The conquest had been the work not of a national invasion, but of a persistent armed immigration of kindred peoples, continued through more than a hundred years. There was as yet no English nation, but only a number of separate English kingdoms, each of them roughly organized according to the common traditions and customs of the Scandinavians and North Germans. Whether in the mixed race which filled the country the proportion of Celtic blood was infinitesimal or very preponderant, the learned cannot agree. No race distinction survived; the language, the institutions, and the name common to all, were those of the English. England was England, though not yet united.

During the seventh century the northern kingdom claimed a general supremacy; during the eighth the midland kingdom; in the ninth the ascendancy passed to the southern Wessex, whose growing power was challenged by new hosts of invaders, the Danes or Northmen; who, in fact, established their own domination over the north and east—the Danelagh—but were then brought under the sway of the Wessex kings, who through the tenth century were kings of all England. The dynasty was for a time displaced by Canute, King of Denmark, in the eleventh century, but was restored in 1042 in the person of Edward the Confessor who, dying childless in 1066, was succeeded by the great earl, Harold Godwinson, who in the same year was overthrown by William of Normandy at Hastings, from which resulted the Norman Revolution.

Institutions Existing at the Conquest

The history of England, and the importance of it to the world at large, is to a great extent the history of the development of the free institutions which William the Conqueror found already firmly established. The land was parcelled out in agricultural "townships," which the Normans called "manors"; every township, every "hundred," or group of townships, every shire (which comprised many hundreds) was a self-governing community, holding periodically its town-moot, hundred-moot, or shire-moot, for the transaction of public business and administration of the law; responsible within its own borders for the maintenance of law and the provision of its quota of fighting men when levies were called up by the shire-reeve, the king's chief officer.

The law was what immemorial custom had established, modified by occasional revisions, "dooms," promulgated by the king in consultation with the Witan, the wise men—in other words, magnates lay and clerical—who were about his person, or had been specially summoned, the council which also officially elected a new king—normally, but not necessarily, by hereditary right. The great bulk of the population were the free occupiers of the soil, who, however, generally owed agricultural services or payments in the form of produce, fixed by custom, to a superior, who was "lord" of the manor and practically the supreme authority, subject

to the higher court of the shire and the final royal court of appeal.

Theoretically there was no change when the Duke of Normandy seized the crown of England. He was duly, if compulsorily, elected by the Witan, though six years passed before English resistance was finally crushed. But, in fact, the conquest was a revolution. The government passed into the hands of foreigners, who interpreted the laws of England according to their own canons. Huge forfeitures of land, the penalty of rebellion, made Normans, instead of Englishmen, lords of most of the manors, many of them lords of many manors; Normans, instead of Englishmen, received most of the important Church benefices.

Norman Interpretation of English Law

Practically all the magnates, lay and clerical, were Normans, and the Witan (the Great Council) became an assembly of Norman prelates and barons. Norman lawyers interpreted the laws of land tenure in terms of the feudal system they knew. The lords of the manor became the king's barons, holding their manors from him on condition of military service. The cultivators became the lord's tenants—mostly his serfs, very much at his mercy, bound to the soil, occupying their holdings on condition of agricultural services, often ignominious in character.

The lord became practically the judge in his own manor, the Norman sheriff the judge in the shire-court. From the barons the king claimed the feudal services and dues to which they had been accustomed in Normandy, and they claimed the like dues and services from their own tenants or "vassals." The bigger barons could raise small armies of their vassals: only a very capable king could curb a combination of barons who, under a weak king, would be each man a law to himself, a tyrant to his weaker neighbour. Yet a strong king, overmatching the barons, might play the tyrant himself.

Amurath to Amurath Succeeds

Both dangers were exemplified in the reigns of the four Norman kings. William Rufus played the tyrant; the barons played tyrants under Stephen. But the Conqueror's great-grandson, Henry II. (Plantagenet), count or duke of Anjou, Normandy, Aquitaine—more than half the realm of France, in short—was Stephen's successor (1154), and in his hands the government was remoulded. The materials for reconstruction were there, in the old laws and customs, if the laws could be enforced. Most of the barons were sick of anarchy and ready to back up a king bent on a rigorous restoration of order. The judicial system was reorganized, so that the barons could

no longer exercise an irresponsible jurisdiction in their own domains. The old system of shire-levies was revived, as a counterpoise to the private feudal levies of the greater barons. Law-breakers were promptly brought to book. When Henry died in 1189, the law-abiding instinct had revived; the barons themselves had become for the most part enemies of anarchy. And they had acquired a sense of responsibility, because Henry had habitually treated the Great Council as coadjutors and partners in the reconstruction.

There had been another grave danger to England. Her kings held vast possessions in France; many barons had great estates in both countries; England might become merely an outlying province in the dominions of a great European potentate. That danger passed in the reign of Henry's second son, King John (1199-1216). Two-thirds of the French possessions were lost; barons of England ceased to hold estates in France, and thenceforth learnt to count themselves Englishmen. England was England once more; the process of blending between the Norman conquerors and the English folk was almost completed. The bigger towns were rapidly acquiring or recovering self-government free from the jurisdiction of baronial overlords. The barons, converted into maintainers of the law, were no longer the merciless oppressors of their weaker neighbours and of the peasantry on their own domains; if half the latter were "villeins" or serfs, they were not slaves, they had acknowledged rights, and their position was by no means intolerable.

Liberty Planted in the Great Charter

But John revived the alternative danger to feudal anarchy; he set about playing the tyrant on his own account. He found that the barons stubbornly refused services and payments which in their eyes were not sanctioned by the law. He sought to override the law by violence, but found the combination against him of the barons, the Church, and popular opinion, too strong for him, and was forced to set his seal to the Great Charter (1215). Its several provisions are of minor importance; its fundamental and permanent value lies in its practical assertion of the vital principle that the law is supreme, that it may be changed only by the common consent legally obtained, and that all law-breaking is rightly to be resisted, whether the law-breakers be kings, barons, ecclesiastics, or the common folk, whosoever the victims may be. In that principle the liberties of England are rooted.

From the time of the Great Charter resistance to the Crown was regularly based always on the same plea, that the

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king (usually with the loyal gloss that he had been misled by "evil counsellors" whose removal had become necessary) had been, more or less, persistently overriding the law. The Royal authority within the law was not formally called in question. John's successor, Henry III. (1216-72), gave a handle to such opposition by extravagant demands for money, and at the same time by choosing as his ministers and endowing with lands and lucrative offices foreign favourites and kinsmen of his mother or his wife, instead of English nobles who, by custom if not

by law, were entitled to be the king's counsellors.

Matters did not come to a head till some forty years after his accession, when the barons, led by Simon de Montfort, practically demanded that the government should be vested in a committee of magnates, since the king, left to himself, would not govern according to law, and disregarded the principle that he must be guided by the Great Council, which was now beginning to be known by the name of Parliament. Montfort's own purpose seems to have been to make the Parliament



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an effective consultative body, not of magnates only, but representative of all interests; while the immediate aim of providing a government which had at heart the welfare, not of a privileged class, but of the whole community, was attainable only through his own virtual dictatorship. Divisions in the baronial ranks, however, gave the victory to the Crown, and Montfort was slain at Evesham after having summoned the first Parliament (1265) at which elected representatives of selected boroughs, as well as of the shires, were present, besides the magnates who attended in person.

Birth of the Mother of Parliaments

But Montfort had given to Henry's son and successor, Edward I. (1272-1307), a valuable idea which he turned to his own account. A Parliament, largely representative of the commons as well as hereditary magnates, would support a king who paid judicious regard to their interests in resisting baronial encroachments on the power of the Crown. Edward, in the course of his reign, summoned frequent Parliaments, experimentally diverse in their constitution, formulated the laws afresh in a series of statutes sanctioned by them, introduced in the same way new definitions of rights and authorities, submitted, though sometimes with an ill grace, to definitions limiting the powers which he would fain have claimed as legally inherent in the Crown, and laid down the general principle that the recognised customary exactions of the Crown were indefeasible, but that any additional taxation required the assent of Parliament. Finally, the constitution of the "model" Parliament which he assembled in 1295 gave to Parliament itself its permanent form, though the hereditary Lords and the Commons were not yet divided into two separate Chambers.

Edward's Dream of a United Kingdom

To Edward belonged also the definite conception of uniting Wales and Scotland with England, Henry II. having formally annexed Ireland a century earlier, though without establishing any effective government there. Edward subjugated Wales, which was not as yet incorporated in the English system, but remained a principality under separate administration, an appanage of the heir-apparent to the English throne. Scotland also was technically annexed, but continued in a state of chronic revolt; and Edward was actually on the march to suppress an insurrection headed by Robert Bruce—the opening of Scotland's successful War of Independence—when he died in 1307. The story of the struggle, however, belongs to the history of Scotland rather than of England.

An incompetent king in the hands of self-seeking favourites, constantly at strife with a self-seeking baronage released from the mastery of the great Edward and endeavouring to appropriate to itself the misused powers of the Crown—thus briefly we may summarise the twenty years reign of Edward II. The liberation of Scotland was won decisively at Bannockburn (1314). Edward, deserted by practically the whole baronage, was deposed and murdered by his wife and her paramour, Mortimer, in 1327, when the boy Edward III. (1327-77) was proclaimed king. Three years later he was able to seize the reins of power himself, and once more the nightmare of misrule passed away. The baronage and all the chivalry of England became absorbed in the French wars under the brilliant but ill-directed leadership of the king and his son the Black Prince.

Parliament was able to assert itself, because the wars needed huge supplies, available only if Parliament chose to grant them. In these circumstances it discovered that the possession of the purse-strings gave it an effective power of bargaining with the Crown undreamed of in the past, when the needs of the Crown could generally be met out of the king's legal revenue; and the granting of supplies carried with it, as a logical corollary, at least a limited control over expenditure.

Commerce Born in Plague and Revolt

The French wars, nominally waged for the French crown, which Edward claimed by an exceedingly slender title, had as their real objects the possession in independent sovereignty of the territories which Edward I. had still held in France as fiefs from the French king, and the security of an advantageous trade with Flanders. The startling victories of Crecy (1346) and Poitiers (1356) won mainly by the long-bow of the English archers—a weapon which no others ever learned to wield—and the capture of Calais (1347) marked the earlier stages of the war, which afterwards degenerated into a dreary series of failures, so that when Edward died (1377) nothing save Calais was retained which had not been in his possession when the Hundred Years' War began forty years before.

A terrible visitation of the plague—the Black Death—in 1348, depopulated the rural districts. The untilled fields clamoured for labour, food was at famine prices, the peasantry refused to work except at enormously enhanced wages, and the old rules of compulsory rural service were reinforced by the Statute of Labourers (1349). For a century the old system of villeinage had been fading, displaced by the economic advantages of tenure by rent and wages for labour. The great

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catastrophe reinstated it for a time, for the legal claims of the lords were still valid, though they were falling into disuse. The reaction produced intense resentment, which finally issued in the Peasant Revolt (Wat Tyler's) in 1381. The insurgents were dispersed and the rigour of villeinage was even intensified; but with the recovery of normal economic conditions, normal prices, and normal wages, rent and wages again by natural process displaced forced service. The old claims were dropped under written agreements, and fifty years after the unsuccessful revolt villeinage had become merely an occasional local survival.

Despite the temporary set-back in the rural districts commerce made material advance in the fourteenth century. For some time England had been exporting raw materials, chiefly wool and hides, and importing chiefly cloths. For the wool Flanders provided an almost unlimited market when the English merchants were enabled to trade as the Chartered Society of Merchants of the Staple under the aegis of the Government by Edward III. Simultaneously there was a development of cloth-making in England itself, as a result of which the English clothiers were presently to compete with the Flemings themselves in foreign markets. But it was not till the next century had begun that companies of merchant adventurers received Government charters like the wool merchants of the Staple, and the English began to take rank as a commercial people.

Northern France Won and Lost

Richard II. (1377-99) was a boy when he succeeded his grandfather, and still a boy when during the peasant revolt his presence of mind in face of the insurgents saved a very critical situation. A new phase among the baronage is now apparent. The Royal family had ramified; the young king's numerous uncles and cousins had through marriages and endowments absorbed among them many earldoms and dukedoms—a new term in the English peerage. As a result, Richard in 1399 was deposed—the penalty not so much of tyranny as of capricious misgovernment by a king who regarded himself as above the law—by his cousin, Henry of Lancaster, who seized the crown by the aid of some of the nobles—a usurpation ratified by Parliament. That the House of Lancaster was seated on the throne by grace of Parliament was obvious, and Henry found himself constantly obliged to pay to it a deference much greater than any of his predecessors. He was reminded of the weakness of his title by the rebellions of discontented nobles, which, however, were successfully crushed.

With the accession of his son, Henry V. (1413-22), a brilliant soldier, the claim to the French crown was revived, and the French war renewed. The martial glories of Edward III. were surpassed in the victory of Agincourt (1415) and the subjugation of Northern France. But Henry's life was brief; he died with the conquest far from completed, and leaving an heir who was an infant in arms (Henry VI., 1422-61). The slow progress of the English arms in France was broken by the appearance of Joan of Arc (1429), and from that time failure and defeat set in till, in 1453, nothing whatever remained to the English in France except Calais.

Wars of the Roses Rend the Land

Even at that date the title of the House of Lancaster, weak though it was, had never been seriously challenged on behalf of its one possible rival, the House of York, which in the female line descended from the third son of Edward III., whereas that of Lancaster was derived in direct male line from the fourth son. But many years had passed before Henry VI., amiable but helpless and almost imbecile, attained his majority and married. Till then the government had been carried on inefficiently enough by factions of the nobles of the blood-royal, legitimate like the king's uncle of Gloucester, or illegitimate like the Beaufort family. The new queen, Margaret of Anjou, associated herself with the latter; on the death of the former, his place was taken by Richard of York, who was now admittedly heir-presumptive to the throne for which so far he was content to wait.

But the king fell completely under the influence of his wife and the Beauforts, whose rule was intolerable, while their power was resented by York and his associates the Neville family, lords of many earldoms. In 1453 the Court party had succeeded in losing France, and a son was born to Henry. Richard was no longer the heir. The queen's party tried to crush York in 1459. Next year he defeated them—the Wars of the Roses had begun—and claimed the crown, or at least the succession to it, for himself.

Final Ruin of the Old Baronage

He was slain, but his son Edward, supported by the Neville Earl of Warwick, "the king-maker," won the crown in 1461. Sundry Lancastrian insurrections were crushed, but ten years later Warwick had changed sides. Victory, however, again fell to Edward. Henry, his son, and Warwick all perished, and for twelve years Edward reigned undisputed master of England.

In the furious faction fight the old great families had been shattered and their estates broken up and confiscated; great



GRACIOUS WORK IN SCENTED SPRING-TIME: SCILLY ISLANDERS GATHERING NARCISSUS

Owing to their exceptionally mild climate the Scilly Isles have luxuriant vegetation, even sub-tropical plants flourishing in the open. Potato culture, once the main industry of the inhabitants, has been superseded by the raising of early vegetables, and flowers are grown in immense profusion for the market. In spring-time lovely meadows are afforded by the narcissus in full bloom between budding apple trees and fruit bushes, and flower-picking provides the peasantry with a rich revenue

party combinations in arms had become impossible; the Crown had acquired through forfeitures new sources of revenue which, apart from costly wars, made it independent of Parliamentary grants and therefore of Parliamentary control. When Edward died, in 1483, his son's crown was snatched by his brother Richard III.; but the usurper's murderous methods deprived him of supporters, and he in turn was slain by Henry Tudor, the accepted head of the Lancastrians, whose coronation (1485) and marriage with Edward's daughter united the rival Houses, though for a few years the Yorkist faction continued to give trouble.

Capitalism and Tudor Absolutism

The wars of the fifteenth century must have hampered, but do not seem to have very seriously retarded, the development of trade, domestic and foreign, from which, however, the rural districts suffered through the substitution, for commercial ends, of sheep-rearing for tillage, which generated a growing evil of unemployment, since the new crafts did not absorb the displaced labour. The trader buying and selling on a large scale, and the employer in whose service many men worked for wages instead of setting up in a small way on their own account, had come into being with the bigger markets; capitalism had been born, because accumulated purchasing power, whether of materials or of labour, had become necessary to operations on the increased scale.

Politically, the new feudalism had grown up, and then proceeded to commit suicide. The baronage were not again to be a menace to the Crown, and this is fundamentally the meaning of what is sometimes called the New Monarchy, which was in fact inaugurated when Edward IV. was reigning without a rival. The Tudor monarchs (1485-1603) were able to go their own way more unreservedly than any of their predecessors, and therefore we speak of the Tudor Absolutism.

Balance of Power in Europe

Yet technically the Crown had itself acquired no new powers. No Tudor ever attempted to legislate or to impose new taxes without consent of Parliament; whatever any of them did was done under colour of law without pretension that the Crown was above the law. Actually it had new powers, first because armed resistance was made more difficult by the break up of the old baronage, secondly because it dominated the judiciary from the House of Lords down.

The courts could no longer be overawed by magnates, but, whenever the Crown was a party, the decision of every court was that which the Crown desired, though

the courts themselves were legally constituted. But finally every Tudor knew that the power he wielded rested ultimately upon popular loyalty, the support of a substantial public opinion; the two whose power was greatest, Henry VIII. and Elizabeth, were at the utmost pains to acquire and preserve personal popularity, and in form if not always in substance, to consult popular sentiment.

The sixteenth century was an age of development, and nowhere more than in England. Between 1450 and 1520 a new European system came into being. France was consolidated, Spain united; the king of Spain was also the head of "the Empire," which was mainly German; his brother, the heir of the German heritage, was on the point of acquiring the crowns of Hungary and Bohemia. The new order imposed upon England the new role of aiming at least at the preservation of a balance of power among the new Powers which were taking shape, lest any one of them should acquire a predominance dangerous to herself. The king of Spain was also lord of the Netherlands, which had long been of vital importance to English trade, and of which the domination was now to become a still more fundamental factor in her interests, since this was the century of maritime and oceanic expansion in which Portugal and Spain had taken the lead, France and England followed, and the Netherlands were destined by their position to play a foremost part.

Suppression of the Monasteries

In 1520 Martin Luther threw down the challenge to the Papacy which split the western world into religious camps, with a cleavage cutting across that created by nationality for a century and a half; and England was carried to the Protestant side—chiefly because it suited her king to quarrel with the Pope. Popular anti-clericalism won him popular support, and a reactionary four-years' persecution, during which some three hundred "heretics" were burned at the stake, appealed so luridly to the popular imagination that hatred of "Popery" became a popular obsession. Nothing, however, occurred in England approximating in horror to the frightfulness of Alva in the Netherlands or the Paris Massacre of St. Bartholomew. Fines and rarely imprisonment were the normal penalties attaching to Romanism under Protestant rulers in England, except during the years in Elizabeth's reign, when by both the government and the populace Popery was suspected as a mask for treason.

The Reformation in England, as carried out by Henry VIII. and his merciless minister, Thomas Cromwell, robbed the Church of its wealth—which was mostly

squandered—brought it under the direct control of the Crown, and wiped out the monasteries and the monastic system. Within the realm the antagonism became one not so much between Protestantism and Papalism—which was killed instead of being revived by the reaction under Mary (1553-58)—as between the conservative Church under the aegis of the State and the democratic Protestantism which issued in the Puritanism of the seventeenth century. The abolition of the monasteries (1536-39) and associated bodies intensified the rural depression, the monks having been at least comparatively benevolent landlords; and it was not till the end of the century that the country had adjusted itself to the new economic conditions, reached an equilibrium between tillage and pasture, and provided channels for the absorption into other industries of the displaced rural labour.

Reconstruction in the Reign of Elizabeth

The Statute of Apprentices at the beginning, and the Poor Law Statute at the end, of Elizabeth's reign (1558-1603) remained the conservators of the industrial and rural systems until the end of the eighteenth century. That reign was the great period of reconstruction in England, and to it belong two of the most striking developments in her history. At the end of the fifteenth century there existed little English literature save the works of Chaucer. English sailors had long held the ascendancy in the Channel, but they were only beginning to take rank with the mariners of the Mediterranean. At the end of the sixteenth century the charm of Spenser and the terror of Marlowe were already being eclipsed by the magic of Shakespeare; the name of Drake stood at the head of the roll of seamen, the English fleet had shattered the Spanish Colossus, and England's one real rival on the seas was the new-born Dutch Republic, whose independence was not yet acknowledged by Spain. On the last day of 1600 a charter was granted to the Company of London Merchants Trading with the East, whose enterprise was to issue long afterwards in an Indian Empire, and Raleigh had already made his first vain attempts to plant a new England in the distant West.

Accession of the First Stewart King

Elizabeth, the grandchild of Henry VII., herself died childless in 1603, leaving the land she loved with a title to reckon itself the most powerful, the most prosperous, the most free, and at home the most law-abiding in the world. By a happy accident her heir, descended in the fourth generation from Henry VII. and Elizabeth of York, was James VI. of Scotland, who became

James I. of England, thus peacefully bringing about that union of the Crowns which Edward I. had long ago failed to accomplish by the sword. The long, if intermittent, hostility between England and her northern neighbour was thus at last ended perforce; the two countries could not take arms against each other unless one of them was in rebellion against the king of both.

Yet to neither for a long time to come was the union a quite unmixed blessing. It was a union of Crowns but not of governments; not a conquest of Scotland by England, which never took place, as Englishmen sometimes fondly imagine, but rather a peaceful penetration of the south by the north, which was by no means welcomed with effusion; not an amalgamation of the peoples, who spoke for the most part one language but with differing accent and idioms, and shared superficially a Protestantism in which even English Puritanism did not see eye to eye with Scottish Calvinism. Even fiscal union was still in the remote future, and the Scot in Scotland was as jealously debarred from participation in English trading rights as any other foreigner, though if he settled in England he enjoyed an Englishman's privileges.

Divine Right versus Popular Will

But beyond all this the first Stewart king, James I. (1603-25), came to the English throne with quite un-English ideas of the functions of royalty; notions of Divine Right that could find little real acceptance in a country where Parliament had deposed one king and acknowledged another in 1327 and 1399, and had unmistakably diverted the succession in 1485, while during the last century two queens had reigned in succession of whom one or the other—if not both, as the Courts had actually declared—was illegitimate. The English Parliament had no doubt whatever of its right to be consulted, to control taxation, to express its opinion freely on all matters whatsoever; rights which it had exercised without hesitation throughout the Tudor Absolutism, even when Henry VIII. had been able with a word to destroy the most powerful of nobles and the most dreaded of ministers. Yet the Stewart reckoned that it enjoyed those rights only by grace of a benevolent and perspicacious monarch.

And, unfortunately, the monarch himself, though in many respects more acute and far-sighted than most men, allowed himself, in his later years, to be managed by young men wholly without any of the qualities of statesmanship, embarked on a foreign policy which was regarded askance by most of his subjects, and sought to provide himself with funds by methods which, though endorsed as legal by the

judges, appeared to Parliament very much the reverse. Still James, however zealously he maintained his theories in word, had no mind to excite civil war by deed, and violent collision between Crown and Parliament was postponed till the reign of his son Charles I. (1625-49).

Charles, at the outset, was entirely in the hands of his own and his father's favourite, George Villiers, duke of Buckingham, the son of a country gentleman, who had urged the country into a war which he mismanaged flagrantly. The necessary expenditure could only be met by grants from Parliament, and Parliament was quite resolved not to grant money for Buckingham to fling away. It meant him to go, and granted for a year only the tax called tunnage and poundage, which for two centuries had been granted to every king for life on his accession. A strong Puritan element in it resented hardly less the control over Church doctrines and practices exercised by the ecclesiastical party favoured by the king.

Claims of the English Parliament

In effect, Parliament, finding itself in flat antagonism to the king's foreign policy, Church policy, and ministers, claimed to exercise in all these matters a control without precedent, and to enforce its claim through its legal control over supplies. The king, equally resolved to go his own way, retorted by repudiating in effect the legality of Parliament's action and by asserting still more dubious prerogatives of taxation, which still did not suffice to meet his requirements. The assassination of Buckingham made room for a far abler minister, Thomas Wentworth (Strafford), and though Charles was forced to assent to the Petition of Right, which was intended primarily to deprive him of the powers of raising money which he had claimed, he was able to dissolve Parliament and to rule without one for eleven years (1629-40).

By dropping the preposterous French war the needs of revenue were reduced, and were met by the revival and extension of obsolete taxes, among which was that of ship-money. And the repression of Puritans by the ecclesiastical Court of High Commission, in conjunction with the other arbitrary but legally constituted Court of Star Chamber, continued. Puritanism had now for some years been finding an outlet in the New England colonies, first started while James was still king; but petty persecution was making it a rapidly growing force.

Then, as the available sources of supply were becoming exhausted, the king's ecclesiastical policy in Scotland brought him face to face with a nation resolved to resist it—in arms, if need be. At last, as the sole alternative to ignominious defeat

in the northern kingdom, he sought supplies for a Scots war by summoning once more an English Parliament. In the autumn of 1640 the Long Parliament met, a Parliament practically unanimous and utterly hostile. Before two years were out the Great Civil War had fairly begun.

Civil War and Regicide

Parliament had struck straight at the king's greatest servant, Strafford; on realising that the legal case against him must break down, it had passed an act of attainder against him. Charles had yielded his assent, and from that hour his own doom was sealed. He was forced to give way on one after another of the points in dispute, but Parliament itself became violently divided on the Church question, and the moderates were for the most part carried over to the Royalist side, and the king appealed to the arbitrament of arms (1642).

At first the successes were mainly on the king's side, then the scale was turned by an alliance on the basis of a religious agreement or covenant between the English Parliament and the Scots, who had hitherto stood aside from the English quarrel, and through the reorganization of the Parliamentary forces by Oliver Cromwell, whose New Model was the beginning of a standing army. The Royalists met their decisive defeat at Naseby (June, 1645); twelve months later Charles was a prisoner in the hands of the victorious army. But that army was now at odds with Parliament and with the Scots. The king hoped to recover ascendancy by fostering the dissension of his enemies and intriguing with them alternately. In 1648 the war broke out again. The army took matters into its own hands, crushed the Royalists, and "purged" the Parliament of its opponents. The Rump Parliament, acting as the sovereign authority in a realm where all legal authority had vanished, brought the king himself to trial and beheaded him (Jan. 1649).

Dictatorship of the Lord Protector

For eleven years England was a republic with the title of Commonwealth. Government by consent had become a sheer impossibility. In 1653 Cromwell, with the army behind him, became in effect Dictator, with the title of Lord Protector. In the five years of his rule the naval supremacy which had been established by the Dutch was wrested from them, though as yet by no means conclusively; the Protector's vigour fully restored English prestige in Europe. Scotland was temporarily incorporated in the English commonwealth. Puritanism held sway over an England by no means Puritan at heart. A military autocracy had displaced both

the Parliamentary and the Monarchist schemes of government. But on Oliver's death in 1658 the system broke down, and with almost universal assent the country in 1660 hailed the Restoration, which set Charles II. (1660-85) on the throne.

It was a restoration of the monarchy, but on the lines which the Long Parliament would have endorsed in the first months of its career. The king was to enjoy only a fixed and very inadequate revenue, beyond which he was to be dependent wholly on Parliament's good will.

Character and Policy of Charles II.

Charles, a most consummate master of state-craft, meant to make himself independent, but to do it without risking his throne, cloaking his political purpose by an assumption of reckless and irresponsible frivolity. In fact, at the end of twenty-one years he had succeeded, but at the price of making himself the pensioner of the French king instead of the English Parliament. For the last four years of his life he was able to reign without a Parliament, to maintain a small standing army which, if loyal, was sufficient to make armed rebellion impossible, and to pack a Parliament, if he should be compelled to call one, with his own supporters. Yet he had not been able to prevent Parliament from establishing its legal rights—control of taxation and supervision of expenditure. He was independent only so long as he had the French king's money in his pocket and a loyal army.

His brother, James II. (1685-88), overlooked those fundamental considerations. Himself a Roman Catholic, he was bent on reinstating Roman Catholicism, though all but a fraction of the country was hotly antagonistic to the old religion, despite the fact that Charles II.'s Parliaments had been intolerantly Anglican and hostile to the Puritanism which they had driven to separate itself from the Church.

The Revolution of 1688

James sought to override the law by claiming a royal prerogative of suspending the operations of particular statutes in favour of Roman Catholics. The leading men in the country, of all shades of opinion, appealed to his nephew and son-in-law, William of Orange, who landed at Torbay in 1688. To him the army deserted almost en bloc. James fled to France, and William was invited to assume the crown conditionally on his acceptance of the Declaration of Right, which formally rejected all claims of the Crown to the "suspending" power, the levying of taxes, and the maintenance of a standing army.

Once more the right of Parliament to depose a king and to lay down the course

of succession was vindicated, though for some sixty years there survived a Jacobite party which maintained that the hereditary title to the throne by primogeniture was indefeasible, and that kings and queens reigning by any other title were usurpers. Thenceforth, in theory, the king was to govern by consent of Parliament. In fact, it had become apparent in the course of the next five-and-twenty years that his choice of ministers must be limited to those who had the confidence and represented the views of the Parliamentary majority, not merely to such as Parliament would hesitate to impeach.

The fact that William III. (1689-1702), though the husband of a Stewart and the son of a Stewart mother, was a foreigner and stadtholder of the Dutch Republic, the lifelong enemy of the French king, who on the one hand aimed at the domination of Holland and on the other was the natural protector and champion of the exiled English king and his family, drew England into the vortex of European politics more emphatically than ever before. Holland under French domination would be an intolerable menace to the English sea-power and to England's oceanic commerce, which had increased enormously under the Commonwealth and Restoration regime and was now a main source of her wealth.

English Sea-Power Supreme

As a consequence, England, with Holland, was with little interval engaged throughout the reigns of William and his successor Anne (1702-1714) in a struggle with Louis XIV., from which she emerged the premier sea-power beyond all possible dispute, and with an unprecedented military reputation won for her by the genius of Marlborough; a struggle which was the preliminary to a later duel, with Colonial and Indian Empire as the stakes. For English and French colonists were now established in North America on convergent and quite incompatible lines of development, and English and French commercial companies were established as rivals in India, though as yet with no overt ideas of competitive territorial expansion. Holland had reached the limit of her powers, and was slowly but surely falling behind in the race for maritime and commercial supremacy with a people whose capacity for development was almost inexhaustible.

William's reign was diversified by occasional Jacobite plots for the restoration of James II.; England's participation in the war of the Spanish succession (1702-13) was decisively determined by Louis XIV.'s public recognition of the exiled monarch's title, and his son's, to the throne of the country which had repudiated them. The event of supreme

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importance, apart from the French wars, in the reign of Anne, was the incorporating union of England and Scotland, which would otherwise have recalled the Stewarts and broken the link of the crown with England. Still another half century was to pass before Scotland's complete participation in English trade had fully reconciled her to the loss of her independence as a separate state and a real fusion began; but the possibility was due to "the sad and sorrowfu' union" of Andrew Fairservice.

The work of the Constitutional Revolution (professedly a confirmation of historic rights) of 1688 was completed by the Protestant succession which placed on the throne as Queen Anne's heir (1714) the Elector George of Hanover, great-grandson of James I. and nephew of that Prince Rupert who was nephew of Charles I. and the most famous of his captains in the Civil War. Like the connexion with Holland under William, the connexion with Hanover complicated foreign relations; but much more than in William's case it placed the direction of public affairs in the hands of English ministers almost to the exclusion of the Crown itself.

Fifty Years of Whig Supremacy

George I. (1714-27) and George II. (1727-60) held the throne—and they knew it—"quamdiu se bene gesserit," conditionally upon good behaviour, which meant mainly abstinence from a too pressing interference with domestic or even with foreign policy; for until 1746 there was always an alternative "king over the water." A minister who was able to command a majority in the House of Commons practically discharged the functions which had been the king's, dictating the choice or dismissal of his fellow-ministers, but holding office only so long as he could command his majority; while the House itself was representative mainly of landowners. The Whig supremacy, controlled chiefly by a few great families, lasted unbroken for fifty years, when a young king, George III. (1760-1820), sought to recover the Royal supremacy by creating in Parliament a dominant party wholly at the service of the Crown.

The minister who, in truth, inaugurated the new regime in 1721, Robert Walpole, rendered to the country the greatest material service and no little spiritual disservice. The age of enthusiasms had passed with the Restoration; the reaction against Puritanism had lowered the standard of morals in the more cultured classes; an uninspired rationalism was prevalent; men cared for little but material prosperity, and abundant material prosperity was in reach. Its increase was

the chief aim of Walpole's peace policy, and during the twenty years of his ascendancy the country garnered an immense store of wealth, which stood it in good stead in the long years of conflict which followed.

Walpole's Policy of Material Self Interest

England's trade distanced that of all competitors, because Walpole was able to apply, though not to the full, a more intelligent appreciation of the sources of wealth and of sound financial policy than was generally prevalent. He made England the world's central market; but he set before her no higher ideal than that of keeping the peace at all costs for no higher purpose than that of accumulating wealth. And he applied the same principle, that material self-interest is the only motive of human action which demands serious consideration, to the preservation of his majority in Parliament; systematising corruption though personally incorruptible.

Yet, in despite of Walpole, England in 1739 plunged into a war with Spain, singularly ill-managed from start to finish, which drew her into the European War of the Austrian Succession (1740-48), and gave the Frenchman Dupleix in India the opportunity of opening, in 1746, a contest with the British there which, in the course of fifteen years, destroyed the French expansion and established the British as rivals of the great native territorial powers.

The European war brought no gains to the British, except that the episode of the "Forty-five," otherwise notable in Scottish rather than English history, shattered the last hopes or fears of a Stewart restoration, set the coping-stone on the Glorious Revolution, and finally secured the Union of England and Scotland. It proved, however, to be only the prelude to the tremendous Seven Years' War (1757-63) which, as directly concerning England, was a duel between her and France for supremacy in North America, ascendancy in India, and decisive mastery on the seas, England achieving a complete triumph in every field.

Chatham's Inspiring Leadership

The paralysis which had enveloped her nobler energies was dispelled by the inspiring leadership of William Pitt (Chatham), and her moral torpor was disturbed by the religious revival of the Wesleys, and in 1763 she had raised herself to the position of the First Power of the World. But George III. had come to the throne during the war, in 1760, determined to "be a king"—with disastrous results. Between 1760 and 1770 he made Walpole's Parliamentary methods his own, broke up the Whig oligarchy, and provided

himself with ministers and Parliamentary majorities which existed to carry out his will. In another thirteen years (1783), though Canada stood loyal, and Warren Hastings succeeded in securing the newly-won position in India on a firmer basis, the older American colonies had severed themselves from an Empire in which England still regarded the colonies as existing for her own benefit without the rights of full citizenship; even her maritime supremacy had been all but lost through the incapacity of her administration, and saved only by the supreme skill and audacity of her sailors.

Prosperity Under the Younger Pitt

Now, however, Chatham's son, the Younger Pitt, came to the helm, not as the instrument but as the ally of the king. In the years of peace which followed, Pitt, adopting and improving upon Walpole's financial methods, long in abeyance, had still further revived or increased the country's wealth and confidence in itself; moreover, another revolution had already begun, which was making England not only the central market but the workshop of the world. Mainly to that fact she owed her success in the world war which raged almost without intermission from 1792 to 1815, generated by the more dramatic, political, and social revolution in France inaugurated in 1789.

With the fall of the French monarchy (1792) France adopted an attitude of general political aggression, repudiating treaties, and incidentally threatening a domination of the Netherlands, to which it was impossible for England to submit. The deliberate challenge of France was taken up at the beginning of 1793, and with two intervals of a few months England was continuously at war with France till the summer of 1815, generally, but by no means always, in alliance with one or more of the Continental powers.

England in the Napoleonic Wars

For many years England's share in land operations was small; her function was to subsidise her allies on land and herself to take charge of the sea. Her ascendancy on that element was conspicuous from the outset; it was developed into complete domination by the naval victories of St. Vincent and Camperdown (1797) and the Nile (1798), triumphs which culminated at Trafalgar in 1805—an event immediately followed by Pitt's death. Three years later began the series of campaigns in the Spanish Peninsula (1808-13), which, under the command of Arthur Wellesley (Wellington), raised the British military prestige to the highest point, and the war-era was ended by Wellington's final overthrow of Napoleon at Waterloo (1815). Since 1796 Napoleon had dominated

France, and for a great part of the time Europe, as a general of the Republic, as First Consul, and finally as Emperor; throughout the time Britain had stood out as the supreme obstacle to his vast ambitions, and had alone been undefeated. The weapon he had forged against her, after the last hope of a successful invasion vanished at Trafalgar—the Continental System which aimed at ruining her by excluding her from the Continental markets—had been turned to his own destruction; first, because her naval supremacy enabled her, when at war, to exclude from the seas all commerce except her own; secondly, because her mechanical inventions, her application of steam-power to machinery, and her possession of coal and iron had set her manufacturing power outside the range of competition. The Continent could not do without the products which she alone could supply, and Europe turned against the oppression of herself which laid an embargo on British goods.

Progress of the Industrial Revolution

Before the war began the change, which is called the Industrial Revolution, was already in active progress in England. Until the middle of the eighteenth century all machinery had been worked by hand, and all manufacture had the character of domestic industry which could be carried on at home. The invention in England of methods by which water could be applied as the motive power (1769) created machinery which could produce at an immensely accelerated rate, but only where water power was available, and not, consequently, beside the domestic hearth. Almost simultaneously James Watt invented in Scotland the steam-engine, which was brought into successful use in England in 1776. The abundant iron and coal acquired a new value; before the end of the eighteenth century a vast manufacturing industry had sprung up, factories were crushing domestic industries, the land no longer supported the small yeomen, who drifted to the factory centres or earned what they could as wage labourers on the new big farms, held on lease, into which their innumerable small holdings had been absorbed.

The population dependent on wages for its daily bread was immensely enlarged, and the supply of labour was so greatly in excess of the demand that wages stood at a bare subsistence level, while the men who possessed or could raise enough capital to set up as employers, reaped great profits, limited only by the keenness of competition. Only here and there was an employer bold enough to believe that higher wages and improved conditions would actually diminish the cost of production; in the country the wages fell

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far below subsistence level because a misdirected philanthropy undertook to supplement the deficiency out of the rates. Losing the dole if his wages rose, the labourer had no inducement to earn increased wages by better work; inefficiency was encouraged, and the labourer, with hardly a qualm of conscience, supplemented not his wages but his livelihood by poaching.

Even without the mechanical discoveries the yeoman was probably doomed to disappear; his habits were intensely conservative and he clung tenaciously to obsolete and unproductive methods of farming. But he had kept himself afloat till the third quarter of the eighteenth century by means of the supplemental domestic industries. He was beginning to go under—in the fashion expressed with some sentimental exaggeration in Goldsmith's "Deserted Village"—when he was violently dragged under by the new spinning and weaving machines which robbed him of those by-industries. Machinery and organization reduced the total of the employment provided by the land even when the war made it necessary and profitable to extend the area of cultivation.

Period of High Prices and Unemployment

Scores of men, women, or even children could turn out at the new machines more than had been produced by hundreds of looms and spinning wheels. While mechanical inventions multiplied the product per head, the labouring population was also multiplying itself with unprecedented rapidity; hence the excess of supply over demand for labour in every field, unemployment, starvation wages, and the exploitation of the labour of children whose parents were only too eager to supplement their own meagre wage with the children's pennies.

Added to this, the war raised prices. The country had to grow its own food, and to bring the poorest land under cultivation at a high cost, which set the scale of prices. At lower prices that land could not be kept under cultivation. The end of the war once more gave the entry to food supplies from abroad. The farmers, who had been making big profits, and the landlords, who had been getting big rents, were faced with sudden ruin, and protective legislation in its most violent form sought to save them by the Corn Laws of 1815, prohibiting the importation of corn so long as English corn was not below 80s., and even so the prosperity of the farmers and the landlord was materially reduced.

Thus for thirty years after the war the bulk of the population were living on the brink of starvation, deriving no benefit from the accumulation of wealth by a few of the merchants and manu-

facturers. Even for these the development was slow, because an exhausted Europe, though it wanted their goods badly, could not afford to buy them on the anticipated scale. A further cheapening of goods, however, was gradually brought about by two causes—the reduction or removal of certain tariffs, especially on raw materials, which diminished cost of production, and the development, after 1830, of steam haulage or traffic, with its enormous facilitation of distribution and diminution in the cost thereof.

Triumph of the Policy of Free Trade

In the forties the doctrines of free trade triumphed; the vain hope of making England self-supporting in her food production was abandoned, and the agricultural interests (and very soon afterwards the rest of the protected traders) were left to maintain themselves in unqualified competition with the foreign producer.

Before the Industrial Revolution the bulk of the population of England had been mainly rural, engaged chiefly in agricultural occupations, supplemented by domestic industries, the families—or, at least, a great proportion of them—dependent not on employers, but on their own personal exertions. The revolution turned them into labourers to whom employers could dictate their own terms, and the majority drifted away to form a huge urban proletariat equally at the mercy of employers whose terms they must accept, with starvation as the alternative. They had no power of bargaining, because combination or collective bargaining was prohibited by law under heavy penalties until 1825, and after that was still liable to be interpreted as conspiracy. The employer prospered, while the labourer could at best hardly earn more than a bare subsistence.

Antagonism of Capital and Labour

The class antagonism between capital and labour—employer and employed—had come into being. In the eyes of the employee the employer was an oppressor, exploiting his labour and waxing fat on it, and there was a good deal of warrant for that conviction. Neither had risen to the idea that the cooperation of well-paid labour would be more productive, yielding a better return to both while actually diminishing the ratio of cost to production, than ill-paid service grudgingly rendered. A few of the more intelligent workers in the more skilled trades saw the remedy in the development of organized collective bargaining; the majority saw it only in the acquisition of political domination by the workers, a view which issued in the Chartist movement of the thirties and forties

after the failure of the Great Reform Bill of 1832 to extend the Parliamentary franchise to the wage-earners.

That bill was the first great step of reconstruction. For a century and a half the country had been governed by the will of Parliament, but Parliament had been in effect representative of the landed class, tempered in the Commons by a mild commercial infusion from some of the boroughs. The landowners controlled not only the county elections, but a large number of "pocket" boroughs which had become virtually their personal property. But now both commerce and manufacture had assumed a new importance, and the latter was almost unrepresented.

Democratic Ascendancy in Parliament

The bill abolished the pocket boroughs, created a large number of new urban constituencies, and set up a uniform franchise in the counties and in the boroughs, extending it generally to the professional classes and the small traders. It substituted, in short, a middle-class for a landed ascendancy in Parliament, which continued in force until the Franchise Act of 1867 placed representation on a basis broadly, though not yet completely, democratic.

Fear of "the revolution," which had dominated the European monarchies and aristocracies at least since 1792, was on the whole milder in England than elsewhere, as the revolutionary sentiment also was milder. But both were prevalent in diminishing degree down to 1848, when it became clear that the Chartist movement was inspired simply by intolerable and actually remediable grievances. The collapse of that movement at the precise moment when Europe was seething with revolution allayed the tendency to panic and, in fact, ensured the constitutional advance towards democracy which was the logical corollary of the Great Reform Bill.

Organization of the Trade Unions

Public opinion in the thirties and forties was endorsing industrial legislation, denounced though it was as anti-economic, for the protection of women and children and the improvement of factory conditions, and a rapid development of trade eased the problems of unemployment and starvation wages. Simultaneously the organization of trade unions was progressing, and the artisan's admission to the franchise in 1867 was followed by legislation in the seventies which gave the unions a new status.

We are here concerned not with the general imperial history, but specifically with one member of what we are now

learning to recognise not as an empire, with its associations of militarism, conquest, and racial or dynastic domination, but as a Commonwealth of peoples.

In the first half of the nineteenth century, however, perhaps even through three-fourths of it, the imperial title was still appropriate. For, in the last decade of the eighteenth, the period witnessed the expansion, generally unwilling, of an actual Indian Empire (extending from Peshawar to Cape Comorin and Pegu) out of the provinces which alone were under British control when the French Revolution started. On the other hand, the Commonwealth conception as regarded the British colonies was already developing in the forties, when Canada was the first to receive the gift of responsible self-government.

The whole century after Waterloo, until its last year, was a period of almost unbroken peace, though scarcely concord, between England and the European Powers. Non-intervention in the internal affairs or private quarrels of other states was the keynote of British policy; but diversities of national interests brought England more than once to the verge of armed rupture with France, actually plunged her into the war with Russia in the Crimea (1854-56), and again brought her to the brink of war with that Power in 1879, when Lord Beaconsfield won at the Berlin Congress a diplomatic triumph.

Antagonism between Lords and Commons

The recognition of the trade unions and the inauguration of a national system of education, army reform, and voting by ballot were, perhaps, the outstanding features of English legislation in the seventies. From 1880 onwards the Irish problem held a preponderant place, and Home Rule became the crucial question which divided parties after the third Franchise Act (1885) gave the vote to the agricultural labour as well as the town artisan in Ireland as well as in England. That measure also brought to an acute stage the antagonism between the essentially Conservative hereditary chamber and the chamber of representatives developing upon democratic lines, which had been a standing feature of political life ever since Wellington had led the retreat of the peers in 1832. A violent collision seemed to be impending in 1884, but was diplomatically evaded.

But from this time it becomes difficult, not to say impossible, to treat our subject with historical detachment, or, indeed, to deal with England separately. We have reached the time when men who are still active in politics were rising to prominence, and here our summary of English history may legitimately end.

ENGLAND: FACTS AND FIGURES

The Country

Covers southern part of the island of Great Britain, excepting Wales, which, with the Atlantic Ocean and Irish Sea, forms its western boundary; the North Sea being on the east, English Channel south, and Scotland north. Area 50,874 square miles, extreme length 430 miles, extreme width 370 miles; coast line, much indented, 1,800 miles. Shape, an irregular triangle. Population (1921), 35,678,530. Isle of Man area 227 square miles, population 60,238. Isle of Wight area 147 square miles, population 95,000. Country mountainous chiefly in north and west, Pennine Range extending for 200 miles from Derbyshire to the Cheviots. Chief rivers, Thames, Trent, Yorkshire Ouse, Wear, and Tyne on the east, Severn and Mersey on the west. Lake district in Cumberland and Westmorland.

Government

Part of the United Kingdom, the government of which is vested in Crown and Parliament, England is united with Wales in a system of local government, for the purposes of which the country is divided into fifty administrative counties, in each of which the Crown is represented by a local lord lieutenant, county affairs being administered by justices of the peace and county councils. Apart from the county of London the counties are divided into urban and rural districts, each civil parish in a rural district having a parish meeting or a parish council. The administrative authority of each great town is vested in a municipal corporation.

The Isle of Man has a governor appointed by the Crown and its own laws and government. London, apart from the city area of one square mile, which is under the city corporation, includes 118 square miles under the control of the London County Council, and is divided into 28 metropolitan boroughs each with mayor, aldermen, and councillors. The London city police are a distinct force under the city corporation; the London metropolitan police are controlled by the Home Secretary; the provincial police by standing committees of magistrates and members of the councils. Since 1918 the vote has been possessed by practically all males aged 21 and females aged 30; and England returns a clear majority of members to the House of Commons. There are systems of national health and unemployment insurance and of old-age pensions.

Defence

The lord lieutenant's original duty was to raise a defence force on the occasion of disorder; when the militia existed he was its commander. In 1907 he became president of the county associations of the Territorial Force, which in peace time only serves at home, but is linked up with the regular Army and Reserve forces of the United Kingdom. The Isle of Man has a force of volunteers. In January, 1922, the strength of the British Army (excluding 75,896 troops in India) was 193,000; Territorials, 135,000; while the Navy establishment provided for in 1921-22 was 123,700; and that of the Air Force (exclusive of men serving in India) was 30,880.

Industries and Commerce

England grows two per cent. of the world's wheat and oats, four per cent. of the barley, and contains two per cent. of the world's cattle and horses, and three per cent. of the sheep. Proportion of home-grown to total consumption of wheat from twenty-two to twenty-seven per cent. Total crops in England and Wales in 1921: wheat 8,723,000 quarters, barley 5,309,000 quarters, oats 10,022,000 quarters, beans 778 quarters,

peas 313,000 quarters, potatoes 2,958,000 tons, turnips and swedes, 6,611,000 tons, mangolds 6,284,000 tons, hay 5,339,000 tons, the respective yield per acre being 35.3, 29.6, 37.3, 26.2, and 23.7 bushels, and 5.3, 7.4, 16.8, and 0.92 tons. Quantity and value of fish landed in England and Wales in 1921, including sea-caught salmon and sea-trout, 558,730 tons, valued at £15,998,068.

The chief English mineral is coal, the output being one-fifth of that of the world; the chief mining centres are in Durham, Northumberland, Yorkshire, Staffordshire, and Lancashire. Salt is found in Cheshire, Lancashire, Worcestershire, and Durham. Textiles, the chief English manufacture, are made in the Manchester district, Blackburn, Oldham, Bolton, Stockport, Preston, and Rochdale. Woollens are made in Yorkshire West Riding; silk goods, hosiery, and lace are made in large quantities. Sheffield steel and Birmingham hardware are world-famous. Shipbuilding is largely carried on between Tees and Tyne, potteries distinguish Staffordshire, boot and shoe making Northampton and Leicester, harness and saddlery Walsall, chemicals the Mersey area, clothing Leeds, tobacco Bristol. England is, perhaps, the greatest market in the world.

Communications

England and Wales have over 16,200 miles of railways, 3,640 of canals, in addition to extensive light railway and tramway and motor-omnibus systems, and a large proportion of the 1,046,379 miles of aerial, 2,997,992 miles of underground, and 21,409 miles of submarine means of communication in the United Kingdom.

Religion and Education

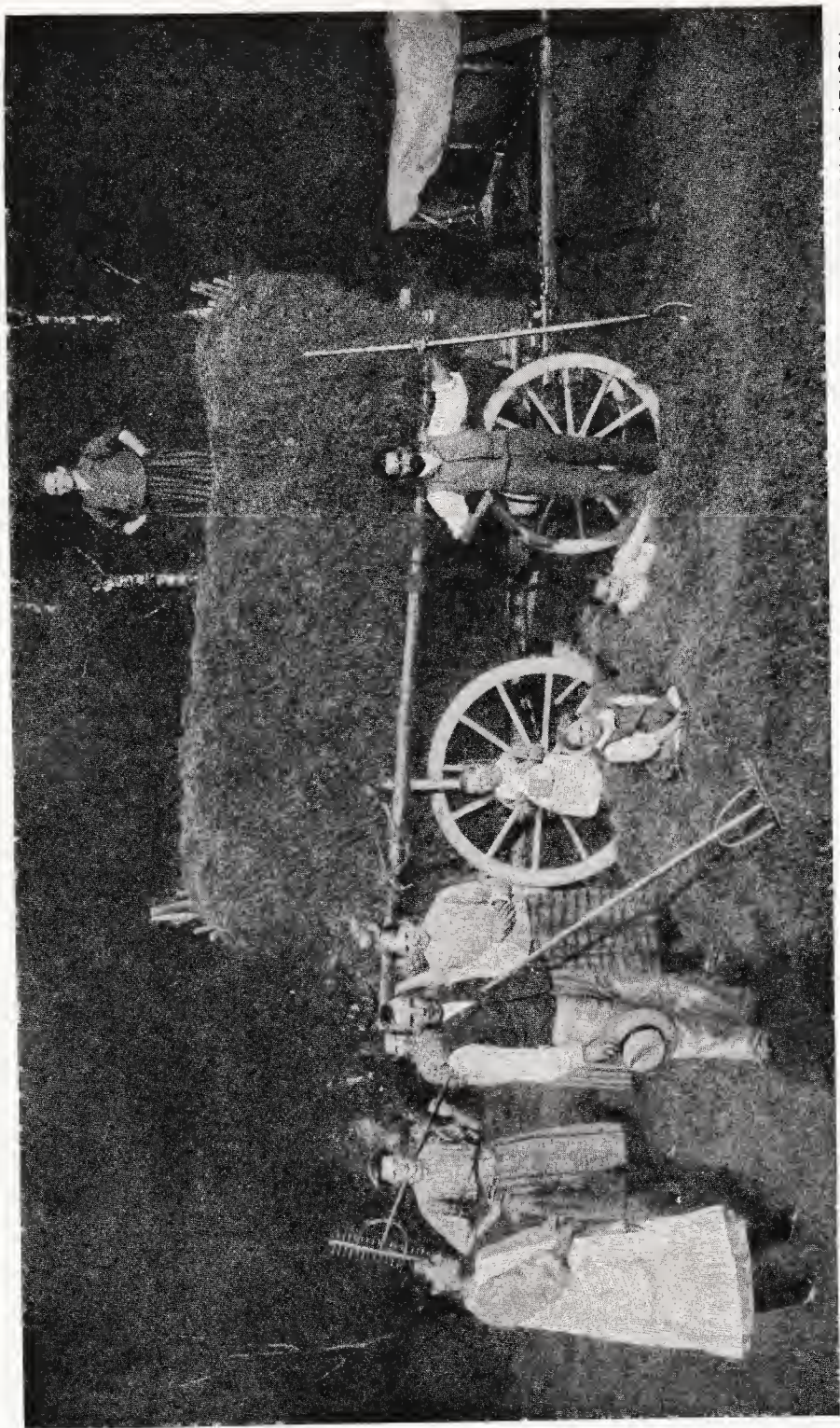
The Established Church of England is Protestant Episcopal. There are two Archbishops (of Canterbury and York), and a membership of about three millions that in 1919 contributed £10,731,448 in voluntary contributions.

The free Protestant churches include Wesleyan Methodists, Congregationalists, Baptists, Primitive Methodists, Calvinistic Methodists, United Methodists. Roman Catholics in England and Wales number about 1,900,000, with four archbishops. The Jews number about 260,000.

In England there are ten Universities, with 3,042 professors, etc., and over 32,000 students; in England and Wales over 1,300 secondary and technical schools, with about 340,000 pupils, and about 21,500 public elementary schools, with accommodation for some 7,000,000 pupils. Training colleges for teachers for elementary schools number about 88, with 13,500 students. There are many evening and other part-time schools, polytechnics, etc. Elementary education is free and compulsory.

Chief Towns

London, capital (1921 population 4,483,249), Birmingham (919,438), Liverpool (803,818), Manchester (730,551), Sheffield (490,724), Leeds (458,320), Bristol (377,061), Hull (287,013), Bradford (285,979), Newcastle upon Tyne (274,955), Nottingham (262,658), Portsmouth (247,343), Stoke-on-Trent (240,440), Leicester (234,190), Salford (234,150), Plymouth (209,857), Southampton (160,997), Sunderland (159,100), Birkenhead (145,592), Oldham (145,000), Middlesbrough (131,100), Derby (129,836), Coventry (128,205), Blackburn (126,630), Gateshead (124,514), Stockport (123,315), Norwich (120,653), Preston (117,426), South Shields (110,667), Huddersfield (110,120), Burnley (103,175), St. Helens (102,675), Wolverhampton (102,373), Halifax (99,129), Northampton (90,923).



MEMBERS OF AN ESTHONIAN FARMER'S FAMILY SHARING IN THE DAY'S WORK DURING THE HAY-MAKING SEASON
The Esthonian peasants are a hardy and diligent people, and the long years of oppression have imparted to them a stamina which is not lightly shaken. During the time of harvest they know no rest until the crops are safely gathered in, and young and old, of both sexes, assist in the labour. Many a peasant household is able to live and thrive on the products of its own small farm

Photo, Esthonian Legation